THE CONCEPTION OF
AHIṀSĀ IN INDIAN THOUGHT

(According to Sanskrit Sources)

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To

My Grand mother

and

Mother

This humble work

IS RESPECTFULLY

DEDICATED

FOREWORD

Km. Koshelya Walli came to me with the request that I should guide her for supplicating a thesis for the D. Phil. degree of the University of Allahabad of the Deptt. of Sanskrit and Prakrit languages. I was the Head. She worked with me for more than two years and produced the thesis which is now being published in the following pages. Walli worked with a rare devotion and the work was highly appreciated by a Board of examiners consisting of eminent scholars. I am glad that the work is now reaching the general reader.

Ahiṃsā is the first and chief of the five yamas prescribed by the Yoga Darshana for the spiritual development of man and is at the same time a necessary regulator of human society for its health. The three chief systems of thought of India, namely, Vedic, Jaina and Buddhist, have interpreted Ahiṃsā differently. In Vedic view the popular dictum was— 'Vaidikī hiṃsā hiṃsā na bhavati', that killing prescribed by the Vedas (for purposes of sacrifice) did not really involve any hiṃsā and in the Vedic culture of ancient India games such as hunting were not absolutely barred. Although, I believe that Gautama Buddha did not eat meat not-with-standing the Western scholars' interpretation of *Sūkaramaddava*, partaken by the Buddha as 'minced bacon' (really a root known as *Sūran* in Eastern Hindi and *zimi qand* in

Western Hindi, it cannot be denied that the Buddhist householders in general did not avoid meat. Even in the kitchen of such a devoted Buddhist as king Aśoka, meat was regularly prepared, as evidenced by the edicts. The Jainas, however, were perfect believers in Ahiṃsā and even green vegetables and fresh fruits were prohibited for the Jaina monks and nuns. Even the householders were enjoined upon not to eat green things on some particular days of the months. It is however, common knowledge that the traders of ghee adulterated lard with it. A curious practice of Jīvadayā (compassion for living beings) was told to me by my revered teacher, Pt. Thakur Prasad Dvivedi, Acharya, of a Seth of Bombay who used to pay a rupee to a person who would agree to sleep on a cot full of bugs. But all this is ancient history.

In modern times Mahatma Gandhi was the best interpreter of Ahiṃsā and he used it successfully as a weapon for obtaining swaraj.

I am confident that Walli's Work will be widely appreciated. I write these lines with great pleasure and with blessings to her.

12. 7. 74

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PREFACE

The present book is the result of my research work that was submitted for the degree of Doctor of Philosophy to the University of Allahabad.

Though the concept of ahimsā is as old as humanity itself, yet man puzzled by modern civilization has failed to comprehend its significance. The assertion of this principle by Mahatma Gandhi drew the attention of all. Gandhi ji's devotion to ahimsā inspired me to make an attempt in the following pages to understand the implications of ahiṁsā and find its application in various fields of life in Indian thought with special reference to Vedic, Jaina and Buddhisic conception. Besides Vedic, Jaina and Buddhistic sources, the conception of ahiṁsā is found in other Sanskrit sources also. We may refer to the Epics, the Purāṇas, Yogadarśanam and Tantras. In the broader sense of the word, the Epics and the Purāṇas come under Vedic Literature. It is said "इतिहास-पुराणानि पंचमो वेद उच्यते", i. e. The Epics and Purāṇas are called the fifth Veda.

An attempt has been made to explain that the basis of ahiṁsā is the faith in the basic Unity of all life. The concept of life in various schools of Indian thought has been dealt in the First Chapter. The concept of life in Muslim and Christian thought also has been given for comparative study. It has been thought proper to give interpretation of ahimsā in the Vedic times, in the age of the Epics and the Purāṇas together in the Second Chapter, for "इतिहास पुराणाभ्यां वेदं समुपबृंहयेत्" (i. e. the study of the Vedas is expounded by history and the Purāṇas). The Jaina and Buddhist concepts of ahimsā are given in the third and Fourth Chapters. The concept of ahiṁsā as developed in Yogic and Tantric Literature has been studied in the light of the development of Indian thought and incorporated in the Fifth and Sixth Chapters. The Seventh Chapter deals with the animal sacrifice and faith in the

power of Vedic mantras. The place of sacrifice in Buddhism and Jainism also has been given in this very chapter to facilitate a comparative study. The Eighth Chapter is an attempt to explain the prevalence of meat-eating in Vedic, Jaina and Buddhistic periods and the idea behind this practice. The Ninth Chapter gives the individual ahimsā and the Community ahimsā. The last Chapter gives the conclusion arrived at from the study of the aforesaid Chapters.

Ahimsā expresses the real nature of man. Man is developing his potentialities with the advancement of time to prepare himself for the practice of ahimsā that requires the control of mind and development of inner strength and that is the inevitable way to realize the Truth. It will be found that rituals were performed previously to propitiate the natural forces called also gods, and animals were offered in their name. Later on, the Upaniṣadic hinkers replaced sacrifices by meditation, self-control and good atction. Buddhism and Jainism declared that animal sacrifices were an excuse for callousness and encouraged the practice of restraints.

Ahimsā is not a cloistered virtue but a law to be enforced in every sphere of life for the survival of society and nations. It is not birth in a good family but good actions and the pure state of mind that should be given importance. A spiritual man is not one who has the rosary in his hands and recites the name of the Lord mechanically. He alone has the real claim of calling himself a right and a spiritual man who is devoted to the disinterested service of all and is Compassionate. All the virtues that prepare man for the right of selfless service, can be called 'ahimsā' in a word.

I owe a deep debt of gratitude to my Supervisor Dr. B. R. Saksena who took pains to guide me, to Mm. Dr. Gopinath Kavi-raja for giving me his valuable guidance and to Shri R. M. Shastri whose inspiring words encouraged me in the completion of the work. I am also indebted to late Pt. K. C. Chattopādhyāya, to

late Mm. Dr. Umesha Mishra, to Dr. Adyaprasada Mishra, to Shri S. C. Sengupta and to Shri A. S. Nataraja Ayyar for their timely guidance and to Dr. G C. Pande for having readily offered me valuable suggestions.

I am also thankful to the authorities of the Allahabad University, the Public Library and the Ganganath Jha Institute of Allahabad for providing me facilities for collection of matter. I am also grateful to Shri Ananda T. Hingorani of Allahabad. He was kind enough to put the files of Harijan and other necessary books at my disposal for consultation.

I shall feel amply rewarded when this work meets the approval of the great scholar in the words of Kālidāsa —

Ā paritoṣād viduṣām
na sādhu manye prayoga Vijñānam

11. 11. 1974 **Koshelya Walli**

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Chapter IX

Chapter X

ABBREVIATIONS

AV	Atharvaveda
AG	Āśvalāyana Gṛhyasūtra, Āpastamba Gṛhyasūtra
AS	Āpastamba Śrautasūtra
AP	Agni Purāṇa
ADS	Āpastamba Dharmasūtra
AKG	Atharvavediya Kauśika Gṛhyasūtra
ASS	Āśvalāyana Śrautasūtra
Aks	Atharvavedīya Kauśika sūtra
AB	Aitareya Brāhmana
AGs	Āśvalāyana Grhyasūtra
AbS	Abhidhammatha Saṃgha
A.R.	Abhidhāna Rājendra
ĀSD	Ācārāṅga Sūtra Dīpikā
ApJ	Ādipurāṇa of Jinasenācārya
Ā.ṄS.	Āṅgulimāla Suttaṁ
Ak	Avadānakalpalatā
BU	Bṛhadāraṇyakopaniṣad
BG	Bhagavadgītā, Baudhāyana Gṛhyasūtra
BS	Baudhāyana Smṛti
BDS	Baudhāyana Dharmasūtra, Baudhāyana Dharmaśāstra
BP	Brahmāṇḍa Purāṇa
Bc	Bodhicaryāvatāra
BvP.	Brahmavaivarta Purāṇa
BhP.	Bhāgavata Purāṇa
BS·	Brahmana Samyutta
Br.V.	Brahmasūtra of Vyāsa
CU.	Chāndogyopanisad
Cū.P.S.	Cūla Puṇnama Sutta
Cū. V.S.	Cūlakamma Vibhaṅga Sutta
DS.	Dravya Saṃgraha, Dharma Saṁgraha
DBS	Daśabhūmikāsūtram
Da.S.	Daśaveyāliya Sūtra
Dn	Dīgha Nikāya

DTPE	Delhi Topra Edict pillar
D	Deutronomy
DP	Dhammapada
ERE	Encyclopaedia of Religion and Ethics
E	Ecclesiastes
EZ	Ezekial
GA	Gandhi Anthology
GP.	Garuḍa Purāṇa
GDS.	Gautama Dharmasūtra
GDP	Gautama Dharmasūtra Praśna
GGS	Gobhila Gṛhyasūtra
GM	Gautamī Māhātmya
GRE	Girnar Rock Edict
HkG.	Hiraṇyakeśī Gṛhyasūtra
HDMK	Hindu Dharma by M. K. Gandhi
HVP	Harivaṁśa Purāṇa
IRSMS	Ittivuttaka by Rāhula Sāṁkṛtyāyana Mala Suttam
Jn	Jñānārṇava
JŚŚ	Jaimini Śrautasūtra
JM	Jātaka Mālā
JR	Jaina Rāmāyaṇa
JVF	Jātakas edited by V. Fausaball
KŚ	Kātyāyana Śrautasūtra
KU	Kaṭhopaniṣad, Kaivalyopaniṣad
KP	Kūrma Purāṇa
KG.	Khādira Grhyasūtra, Kāṭhaka Gṛhyasūtra
KŚS	Kātyāyana Śrautasūtra
KŪ.S.	Kūṭadanta Sutta
LP	Liṅga Purāṇa
L	Luke
Lv.	Lalita Vistara
La.S.	Lakkhana Suttanta
M	Mark
MAT.	Matthew
MU	Muṇḍakopaniṣad, Maitareyopaniṣad
MS	Manusmrti

MBŚ	Mahābhārata Śānti Parva
MBV	Mahābhārata Vanaparva
MBU	Mahābharata Udyogaparva
MBB	Mahābhārata Bhīṣma Parva
MMG	Mind of Mahatma Gandhi
MPR	Maṇiprabhā by Rāmānanda
MPRDV.	Milinda Pañho edited by R. D. Vadekar
MWD	Monier William Dictionary
MNT	Mahānirvāṇa Tantra
MTU	Mahānirvāṇa Tantra Ullāsa
MŚS	Mānava Śrautasūtra
MG.	Mānava Gṛhyasūtra
MP	Matsya Purāṇa
MP	Mārkaṇdeya Purāṇa
Maps	Mahāsatipathna Sutta
Ma.N.	Majjhima Nikāya
Mi.P.	Milinda Pañho
MRoS	Mahā Rāhula Ovāda Sutta
Ma. J.	Mahāsupina Jātaka
MRG.	My Religion by Gandhi
MB	Mahābhārata
NSG	Navatattva Sūtra Gomaṭṭasāra
NSK	Niyamasāra of Kundakundācārya
NT	New Testament
NU	Nārāyaṇopaniṣad
PU	Praśnopaniṣad, Paiṅgalopaniṣad
Psk	Pravacanasāra of Kundakundācārya
PSU	Purusārthasiddhyupāya
PP	Prajñāpāramitā
Py	Patañjali's Yogadarśanam
PTV	Pañcatattva Vicāra by Nīlamani Mukhopādhyāya
PG	Pāraskara Grhyasūtra
PPS.	Padmapurāṇa Sṛṣṭikhaṇḍa
Pr.S.	Praśnaṅga Sūtra
Q	Quran
ṚV	Ṛgveda

RA	Rāmāyaṇa
RB	Rāmāyaṇa Bālakāṇḍa
RS	Rāmāyaṇa Sundarakāṇḍa
Ry	Rāmāyaṇa Yuddhakāṇḍa
RU	Rāmāyaṇa Uttarakāṇḍa
R	Rāmāyaṇa
ŚB	Śatapatha Brāhmaṇa
SSS	Sarvasiddhānta Saṃgraha
SDS	Sarvadarśana Saṁgraha
SED	Sanskrit English Dictionary
ŚS	Śikṣā Samuccaya
SUMB	Sukhavatī Vyūha edtd. by Maxmuller and Bunyin Nanju
Syv.	Śukla Yajurveda
SŚS	Satyāṣāḍha Śrautasūtra
SG.	Sāmkhyāyana Gṛhyasūtra
SP.	Skanda Purāṇa
SU.Ni	Sutta Nipāta
St.S.	Sthānāṅga Sūtra
SkS	Sūtrakṛtāṅga Sūtra
S.NI	Samyutta Nikāya
SBE	Sacred Books of the East
SBB	Sacred Books of the Buddhists
Sc.S	Saccavibhaṅga Suttam
Si.S.	Siglovāda Suttanta
SDS	Sammadiṭṭhi Sutta
Śī-J	Śīlavamśa Jātaka
SNLF	Saṁyutta Nikāya Edtd. by Leon Feer
SNLC	Sutta Nipāta Edtd by L. Chalmers
SNKS	Samyutta Nikāya Kosala Sutta
SGNK	Selections from Gandhi by Nirmal Kumar Bose
TSPcM	Triṣaṣṭiślākāpuruṣacaritamahākāvyam
TS	Tattvārthādhigama Sūtra, Taittirīya Saṁhitā
TA	Taittirīya Āraṇyaka
TU	Taittirīyopaniṣad
TVS	Tattvārtha Sūtra
TV	Tattvārtha Vṛtti

TB	Taittirīya Brāhmaṇa
TaB	Tāṇḍya Brāhmaṇa
Uvā	Uvāsagadasāo
U. S.	Uttarādhyayana Sūtra
VDP.	Vaikhānasa Dharmapraśna
VTV.	Vyāsa Bhāṣya and Tattvavaiśāradī
VB.	Vyāsa Bhāṣya
VG.	Varāha Gṛhyasūtra
VPB.	Vācaspati Bhāṣya
VāP.	Vāyu Purāṇa
VT.	Vacaspati Tattvavaiśāradī
VP.	Viṣṇu Purāṇa
VS.	Vājasaneyi Saṁhitā, Viṣṇu Smṛti
VDS.	Vasiṣṭha Dharmasūtra
VC.	Viveka Cūḍāmaṇi
Vks.	Vaikhānasa Dharmaśāstra
Vk.	Vaiṣṇava Khaṇḍa
YD.	Yogadarśanam
Vi.P.	Vinaya Pitakam
YT,	Yogini Tantra
Yts. Ysc.	Yaśastilakacampoo of Somadeva Sūri
Y. I.	Young India
Ys.	Yājñavalkya Smṛti

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SYSTEM OF TRANSLITERATION

Vewels

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
a	ā	i	ī	u	ū	ṛ	e	ai	o	au

Consonants

क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma
य ya	र ra	ल la	व va	श śa
ष ṣa	स sa	ह ha	क्ष kṣa	ज्ञ jña

ṃ ं (अनुस्वार) ḥ ः (विसर्ग)

INTRODUCTION

Man marches from violence towards the goal of non-violence :

Ahimsā is the foundation of human progress. If we turn the pages of history we find that man has been marching from violence towards the goal of non-violence (Ahimsā). The primitive man was a cannibal. From the stage of cannibalism he marched onward and lived on hunting. Hunting was followed by agriculture. Dependence on agriculture made him settle at one place and he gave up the nomadic life. This historical human evolution is a clear proof for the belief that man is on his march to reach the destination of ahimsā. His instinct of violence is vanishing with his progress in developing the non-violent attitude to life.

Man is a spark of Light

Man in his real nature is a spark of That Life that is found changeless in the midst of the changing world, of That Truth That is found persisting in the midst of untruth, of That Light That is found evading the darkness.[1]

Gandhi ji dedicated his life to Ahimsā and Satya

In this age, we have the example of Mahatma Gandhi who sacrificed his life for the sake of truth and non-violence. He was a human being just as we all are but his zeal to know the truth made him what he became later on. Ahimsā found the foremost place in Gandhiji's philosophy of life. For him, it was not only a practicable principle, but 'the breath and the rule of his life'.[2] Gandhiji practised non-violence for a major part of his life time in every walk of life i.e. domestic, social, economical and political. He knew of no single case where it failed.[3] Where it seemed to have failed sometimes, he blamed his own imperfection. He claimed no perfection for himself.

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1. Selections From Gandhi by Nirmal Kumar Bose, 1948, p, 21(72). (Exact words of Gandhi ji are quoted in the book). 2. Gandhigrams by S. R. Tikakar (Ahimsā) (Gandhi ji's exact words are quoted in the book). 3. Mind of Mahatma Gandhi, p. 42. (The gospel of non violence).

Gandhi ji realized the value of non-violence in his practice of Truth

Gandhi ji was a true seeker after Truth. Truth was God to him. Non-violence and its value was realized by Gandhi ji in his practice of truth. Its application and propagation was made his life-mission by him. He had no interest in life except to live upto his mission.

Definition of Ahiṁsā

According to Gandhi ji, not to hurt any living thing is the least expression of Ahimsā. The principle of Ahiṁsā is violated by every evil thought, undue haste, lying, hatred, wishing ill of any body and by holding on to what the world needs.[1]

Ahiṁsā and other virtues

Herein we find that other virtues like Brahmacarya (celibacy), aparigraha (non-possession), asteya (non-stealing) are included in Gandhi ji's conception of ahimsā. To Gandhi ji, these virtues were means to achieve ahimsā.[2] Not only the negative aspect of ahimsā, but his definition of ahiṁsā covers the positive aspect as well when he says that the principle is violated by every evil thought. It means that an ahimsaka of Gandhi ji's conception must have control over thoughts, develop love towards others, wish good to every body and limit his desires as much as he can.

Gandhi ji's definition of ahiṁsā covers the positive aspect also

For hatred can be conquered only by love, evil thoughts by having control over thoughts, ill wish by developing the tendency to wish good to every-body even to those who have an evil intention against us. We can part with our possessions required by others, only when our desires are limited.

Truth an end, Ahimsa the means

As said already the practice of truth was the highest aim of Gandhi ji. Truth was an end to him, ahimsā the means to attain this end. According to his belief, if a man takes care of the means, he is bound to reach the end sooner or later. He who understands this fact is

1. My Religion by M. K. Gandhi (1955), p. 107. 2. Hindu Dharma by M. K. Gandhi, p. 153.

sure to attain victory. Thus the practice of Ahimsā became Gandhi ji's supreme duty. It was impossible for Gandhi ji to seperate truth and non-violence. To him, these two virtues were the two sides of a coin, or rather of a smooth unstamped mettalic disc.[1]

Gandhi ji's emphasis on the fairness of means awakened the conscience of the world, which is so often prone to sacrificing fair means to attain the end.

Whilst truth was positive to Gandhi ji, non-violence was negative. Truth, in his concept stands for the fact, non-violence negatives the fact.

Truth was positive, Non-violence negative

Yet he holds non-violence as the highest religion. Truth to him was self-evident and non-violence its maturest fruit. Non-violence according to him is contained in truth but being not self-evident, a man may interpret scriptures without accepting this principle. However, Gāndhi ji was sure that the acceptance of truth leads one to the acceptance of non-violence, for to him the realization of truth was impossible without the practice of non-violence.[2]

Ahimsā, soul of Truth

Ahimsā, to Gandhi ji, was the soul of Truth. A man without the virtue of Ahimsā was mere animal from his view-point of life.[3]

Gandhi ji was a practical idealist

Gandhi ji said that he was not a visionary but a practical idealist. According to him non-violence is not meant merely for ṛṣis, it is meant equally for the common people also. Non-violence, he held, is the law of man, as violence is the law of brute. The dignity of man does not lie in physical strength but in the strength of the spirit. A brute is ignorant of the strength of his spirit that lies inert in him.[4]

Practice of Ahimsā changes man into a real man

Thus the practice of non-violence does not change man into a superman but into a real man by diminishing his brutality. This virtue brings man closer to man and helps him to find a kind of oneness with

1. My Religion M. K. Gandhi, p. 107. 2. H. D M. K. p. 153. 3. Ibid. 4. Ibid, p. 183.

his fellowmen inspite of the fact that he and his fellow-man possess different bodies.

Feeling of oneness makes one to do unto others what he wants to do to his own self

This feeling of oneness develops in him the wish to do unto others what he wants to do to his own self. The development of such a wish lessens the chances of creating mischief against others and harming them.

The practice of ahimsā is man's birthright

It is for this reason that Gandhi ji was anxious and impatient to prove that there was no remedy for man's ills of the world except that of non-violence. He did not think it an impossible ideal to be attained by man. He believed it to be the man's birthright.[1]

Ṛṣis were greater geniuses than Newton

Gandhi ji regarded those ṛṣis who discovered the law of non-violence in the midst of violence, greater geniuses than Newton. They were themselves greater warriors than Wellington, says Mahatma Gandhi. He further adds that having themselves known the use of arms, they realized their futility and taught the weary world that its salvation lay not through violence but through non-violence.[2] He read the usefulness of the doctrine of Ahimsā in the teachings of all the great teachers of the world—Zoroaster, Mahavira, Daniel, Jesus, Mohammed, Nanaka and a host of others.[3]

What was practised by Gandhi ji was capable of being practised by all

Gandhi ji said that his preachings and teachings were not impracticable or emotional, for he taught what was ancient and strove to practise what he taught. He was sure that what was practised by him was capable of being practised by all.[4]

True faith in God essential for an ahiṁsaka

An ahimsaka has to have true faith in God. According to Gandhi ji, a living faith in non-violence is impossible without a living faith in the Almighty. A non-violent man can do nothing except by the power

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1. Mind of Mahatma Gandhi (The gospel of non-violence). 2. M. M G. p. 42. 3. Ibid. 4. Ibid. (The gospel of non-violence), p. 42.

and grace of God. Without it he will not have the courage to die without anger and retaliation. For, belief in God makes one to believe that every heart is an abode of God and there should be no fear in the presence of God. This conviction gives the strength to suffer without anger and ill-will. This belief in the omnipresence of God makes a true ahiṁsaka to respect every life, even of those who may be called enemies. An ahimsaka of Gandhi ji's conception has to be a true believer in God, otherwise he has no hope to realize this virtue that requires utter selflessness and that may also be given the name of self-sacrifice, Gandhi ji defined non-violence as conscious suffering in its dynamic condition.

Ahiṁsā does not mean meek submission to the will of the evil-doer

It does not mean meek submission to the will of the evil-doer but it means to fight against the will of the evil doer with his whole soul. Such a soul can challenge the whole might of an unjust empire to save his honour, religion and soul and lay the foundation for that empire's fall or regeneration. He appealed to the Indians to practisé non-violence because, he said that he was conscious of their strength and power. He wanted India to recognize that she has an imperishable soul that can overcome every physical weakness and defy the physical combination of a whole world.[1]

Ahimsā stronger than Himsā

These ideas of Gandhi ji clarify the point that Ahiṁsā is stronger than hiṁsā. Its practice requires more strength not of the body but of the soul.

Ahimsā is confused with cowardice

However unfortunately we find that the world confuses ahiṁsā with cowardice, but Gandhi ji clarified the point when he said that he would advise to be violent where there was a choice between cowardice and violence. He wanted India to resort to arms to defend her honour and not become witness to her dishonour in a cowardly manner. He believed non-violence to be infinitely superior to violence. Non-violence presupposes the power to punish and abstinece from the use of that power is called forgiveness. Thus forgiveness requires greater strength of self-control and is more manly than punishment.[2]

1. H,D.M.K. p, 184. 2. S.G.N.K. 1948, p. 155 (421).

Dying without killing is a deed of courage

Gandhi ji wanted Indians to have in them the courage of dying without killing but in case they lacked that courage of self-suffering he wanted them to cultivate the art of killing and being killed rather than to flee from danger in a cowardly manner.[1] In such a case he would prefer violence a thousand times to the castration of a whole race.[2]

It was manly enough to defend one's property, honour and religion at the point of sword, but according to him it was manlier and nobler to defend them without seeking to injure the wrong-doer. But to leave property, honour and religion out of fear from death was unmanly and unnatural to Gandhi ji.[3]

Thus, cowardice and non-violence are two poles asunder. Non-violence requires more strength and fearlessness to die whereas a coward is afraid of death. He submits to the ill-will of a tyrant and is a burden to his society, nation and to the world.

The methods of defence

Gandhi ji observed that there are two methods of defence. The best and the most effective method is not to defend at all but to remain in one's own post risking every danger. The next best and equally honourable method is to strike bravely in self-defence and put one's life in the most dangerous positions.[4] Thus cowardice is no qualification rather hindrance in practising non-violence.

Non-violence applicable to the whole society

Non-violence is not meant only for individuals to attain salvation. To Gandhi ji it was a rule of conduct for society if it wanted to live consistently with human dignity and march forward to attain peace for which it has been struggling for long ages.[5]

Non-violence is practicable by all

Another quality of non-violence is that it is a power which can be in the possession of all i.e. children, young men and women or the

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1. S.G p. 156 (423). 2 Ibid. p. 156 (425). 3. Ibid. by Nirma Kumar Bose, p. 156 (422) 4. Ibid. p 154 (417), p. 156 (424). 5. Ibid. p. 154 (390).

grown up people on this condition that they have a living faith in God of Love and possess therefore an equal love for the whole mankind. As a law of life the principle of non-violence must pervade the whole being and must be applied to each and every act.[1]

A non-violent man gets the fullest protection to self-respect and honour

According to Gandhi ji, a non-violent man gets the fullest protection to his self-respect and honour but not always to his possessions though his habitual practice of non-violence proves a better defence than the possession of armed men to defend them, but non-violence does not defend the property got by ill means and immoral acts.[2]

A non-violent man is not attached to material possessions and is ready to part with the same at any time much less he would desire to have them by foul means.

Non-violence and anger

A non-violent man is expected not to be angry with one who has injured him. According to Gandhi ji, he will not wish him harm, will not cause him any harm but wish him well. He will bear all the injury to which he is subjected by the wrong-doer. Non-violence in this way becomes complete innocence. Complete non-violence is complete absence of ill-will against all that lives.[3]

It is more than clear that the glory of Gandhi ji's concept of non-violence lies in his emphasis on not harming even one's wrong-doer in word, deed and thought.

Non-violence to be extended to harmful beasts

Non-violence is not to be lived only with regard to human beings only. It is to be extended to the subhuman world also including harmful beasts and insects, observed Gandhi ji. According to him, they have not been created to nourish our destructive tendencies. If a man could know the creator, he should find their proper place in His creation. Non-violence thus is an active good-will towards all life. It is pure love towards all that lives in this world.[4]

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1. S.G. p. 147 (392(5)). 2. Ibid. p. 147 (392(3)). 3. H.D.M.K. p. 186-138. 4. Ibid. pp. 186-188.

Thus a real ahimsaka is not to have any ill-will against any body whether friend or foe, whether a useful animal or a harmful one,

Restraint obligatory

According to Gandhi ji man is moving towards the goal of non-violence naturally though unconsciously. Man does not become divine in himself when he personifies innocence in himself. Only then he becomes truly man. Gandhi ji's belief is that it is only in ignorance and arrogance that man says that he only truly fulfills the purpose of his species when he returns blow for blow and develops the measure of anger required for the purpose. He further adds that man pretends to believe that retaliation is the law of his being whereas in every scripture it is found that retaliation is nowhere obligatory but only permissible. It is restraint that is obligatory and the law of our being. Highest perfection requires highest restraint. Suffering is the badge of human tribe, holds Gandhi ji.[1]

Self-restraint requires forbearance and the strength to resist the evil

Self-restraint requires one to have bearance and forbearance and at the same time the inner strength to resist the evil, but not to hate the evil-doer, not to have any wrong intention against him. However, if he has not the strength to act non-violently, he should not be a coward and prefer to defend himself violently. But to die smilingly at the hands of a brother without physical or mental retaliation is the highest bravery[2], according to Gandhi ji.

Non-violence and Purity

Purity of heart is essential for practising non-violence. The first requisite to attain the purity of heart is to feel consciousness of the living presence of God within. Acquisition of this consciousness does not require or mean temple-going. Even if the millions of India daily recited at a given time the name of God as Rāma, Allah, Khudā, Ahura Mazda and Jehovah but the recitation was not free from drunkenness, debauchery, gambling, black-marketing etc., the recitation was a vain and an inglorious effort. A wicked-heart could never be conscious of the all-purifying presence of God.[3]

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1. H.D.M.K. p. 186. 2 Ibid. p. 189. 3. Ibid. p. 190.

Non-violence and food

Gandhi ji did not regard flesh-food as necessary for man at any stage and under any climate in which it is possible for human beings ordinarily to live. He held flesh-food to be unsuited to man. Man is superior to the lower animal world and he errs in copying it. According to Gandhi ji's experience, animal food was unsuited to those who would curb their passions. He further adds that vegetarianism is the priceless gift of Hinduism. It may not be lightly given up. It is therefore necessary to correct the error that vegetarianism has made men weak in mind or body or passive or inactive in practice. Gandhi ji cites the examples of Śaṁkara and Dayānanda and asks who could show more activity than these in their times and yet they were vegetarians.[1]

Though a staunch vegetarian, Gandhi ji freely associated with non-vegetarians i. e. meat-eaters. His ahiṁsā made him to apply their principle as much to human beings as to lower animals.

Gandhi freely associated with meat-eaters

Gandhi ji advised the Hindus not to compel Mussulmans to abstain from meat or even beaf-eating and the vegetarian Hindus not to compel other Hindus to abstain from fish, flesh or the like.

These ideas lead us to the conclusion that Gandhi ji believed in persuasion, in appealing to the head and heart and never in force. He did not want to make India sober at the point of sword. According to him, violence lowers the morale of the nation as nothing else does.[2]

Coercion is inhuman

The man who coerces another not to eat fish commits more violence than he who eats it. Coercion is inhuman according to Gandhi ji. According to him, the correct way for people to spread vegetarianism was to reason out its beauties which should be exhibited in man's life. There was no other royal road to bring others round to one's view.[3]

Mere jīva-dayā does not enable to overcome lust, greed, pride etc.

Mere jīva-dayā (kindness to animals) does not enable one to overcome the six deadly enemies within man i. e. lust, anger, greed, pride,

1. H. D. M. K. p. 120. 2. Ibid. p. 190. 3. Ibid. p. 242.

infatuation and falsehood, observed Gandhi ji. He (Gandhi ji.) would offer him respectful homage inspite of being a meat eater who had completely conquered self and was full of goodwill and love towards all and ruled by the law of love in all his actions. On the other hand jīva-dayā of a person steeped in anger and lust, but daily feeding ants and insects has hardly anything to recommend in itself. It has no spiritual value. It may be, even worse—a hypocritical screen for hiding the corruption within.[1]

True non-violence should begin with the mind

Mere bodily violence is of no value unless it has got the co-operation of the mind, otherwise it becomes the non-violence of the weak or the cowardly. Mind filled up with malice and hatred and pretension not to retaliate—this line of action leads one to destruction For, even abstenance from bodily violence, requires at least not to have hatred in mind if one cannot generate active love.[2]

Non-violence is the most potent weapon

The spiritual weapon of self-purification is the most potent weapon for revolutionizing one's environment and loosening external shackles. It is the straightest, the quickest, and the shortest way to liberation.[3]

Suffering injury by one's own self is the essence of non-violence

Suffering injury by one's own self is the essence of non-violence and according to Gandhi ji is a chosen substitute for violence to others. It is not because Gandhi ji valued life low that he could enjoy thousands voluntarily losing their lives but because he knew that it results in the least loss of life in the long run. Besides, it ennobles those who lose their lives and morally enriches the world for their sacrifice.[4]

Self-suffering gives the strength to be truthful and honest

Self- suffering enables one to be fair in one's dealings, truthful, utterly sefless and incorruptible. It entitles him to be in possession of true humility. These are the qualities that a votary of ahiṁsā requires.[5]

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1. H,D.M.K. p. 240 (125). 2. S G.N. p. 154 (419). 3. G.A. I, p. 57 (h). 4. Ibid. I, p. 58 (j). 5. Ibid. I, p. 52 (v).

Ahiṁsā is expressed through selfless acts

Self-suffering qualifies one to render selfless service to masses. Ahimsā is expressed through selfless acts.[1]

Sufficiency of the heat of non-violence melts even hardest heart

Sufficiency of the heat of non-violence melts even the hardest heart just as the hardest metal yields to sufficient heat. The capacity of non-violence to generate that heat is limitless.[2]

Ahiṁsā one of the most active forces

Ahiṁsā was to Gandhi ji, one of the most active forces in the world that radiates life, light, peace and happiness.[3]

All religions are agreed on the principle of Ahimsā

According to Gandhi ji, all religions are agreed on the principle of Ahimsā. A principle is the expression of perfection. As an imperfect being, a man is unable to practise perfection.[4]

Unavoidable Hiṁsā

So far as a man lives in flesh and blood, he cannot do without committing some sort of violence. Man commits violence while inhaling air. This is the least violence he does and without which he cannot do. Commitment of such violence becomes unavoidable for him. However, it is difficult to define unavoidable violence. For what is unavoidable at one time, may be avoidable at another time. Fire lit in winter to keep the body warm may be a duty at one time, but fire lit unnecessarily in winter is violence.[5] So, unavoidable himsā becomes a duty and therefore permissible. Before taking up the idea of unavoidable himsā in detail, let hiṁsā be defined according to Gandhi ji.

Definition of Himsā

Hiṁsā. according to Gandhi ji means causing pain to, or killing any life out of anger, from a selfish purpose or with the intention of injuring it. Refraining from so doing is ahiṁsā. Ahiṁsā, to him, did not mean simply non-killing.[5]

Gandhi ji presents us with the example of a physician. If a physician gives a patient better medicine and causes him pain, he is not

1. G.A. I, p. 52 (u). 2. Ibid. I, p 51 (t). 3. Ibid. p. I, p. 51 (s). 4. H.D.M.K. p. 194. 5. Ibid. p. 198.

committing hiṁsā and if he fails to do so, he is not practising ahiṁsā. For ahiṁsā, in reality demands of him to cure the disease of the patient and set him right.[1]

Examples of unavoidable hiṁsā

Hiṁsā committed in eating and drinking to maintain the body is unavoidable hiṁsā,[2] although here hiṁsā is committed for selfishness. Similarly to kill rabid dogs that have become a menace to society, becomes an unavoidable hiṁsā for a member of society. Similarly to kill lions and tigers when they pester villages is regarded by the villagers as a duty. Even, manslaughter becomes an unavoidable hiṁsā in certain cases. A lunatic going about with a sword in hand and killing anyone that comes in his way, is an impediment in the way of the public. Having no other alternative to do away with the life of such a man is unavoidable hiṁsā. Only a Yogin may not kill such an uncontrollable man, if he can bring him under his control.[3]

Choose between lesser violence and greater violence

No doubt, violence is violence for all times, but one has to choose between lesser violence and greater violence. If a rabid dog is killed by a man, he commits violence no doubt, but if he refrains from committing hiṁsā, he does graver sin, for in that way he puts the life of his dependants in danger.[4]

So called hiṁsā is sometimes the truest form of ahiṁsā

Undoubtedly, humanity is the noble attribute of the soul, but humanness is impossible without discrimination, deliberation, fearlessness, humility and clear vision, says Gandhi ji. According to him wealth does not help, anger is the enemy of ahiṁsā, pride is a monster that swallows it up. In this strait and narrow observance of this religion of ahiṁsā, one has to know the so called hiṁsā as the truest form of ahiṁsā.[5] Gandhi ji further cites another example. If a swarm of ants in one's house are fed by one's neighbour, the neighbour commits sin. for he feeds them to destroy the former and his family.[6]

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1. H.D.M.K. p. 199. 2. Ibid. p. 198. 3. Ibid. 4. Ibid. p. 190. 5. Ibid. p. 196. 6. Ibid. p. 195.

To sever life from body may be ahiṁsā

The separation of body from life in the interests of the sufferer is ahimsā according to Gandhi ji. With this belief in mind, Gandhi ji got a doctor to give a poisonous injection to an ailing calf, for he saw the suffering of the animal so great that it could not turn its side without excruciating pain and he felt that humanity demanded that the pain should be ended by ending life itself. Gandhi ji further added that in case of an ailing friend, if he was unable to render any aid whatever and recovery was out of question and the patient was lying in an unconscious state being excruciated by pain, he would not see any himsā in putting an end to his suffering by death. Just as a surgeon does not commit himsā when he uses his knife on a patient's body for the latter's welfare, similarly, one may find it necessary on certain occasions to separate life from body, for in reality in both the cases, the object sought is the same i.e. to relieve the soul within from pain. In the one it is done by severing the diseased portion from the body, in the other it is done by severing from the soul the body that has become an instrument of torture to it. In both the cases, it is the relief of the soul that is aimed at. Similarly Gandhi ji puts another instance where commitment of himsā may be real ahiṁsā. If he finds his daughter, whose wish at the moment he has no means of ascertaining, threatened with violation and having no means to save her it would be the purest form of ahimsā on his part to put an end to her life and surrender himself to the fury of the incensed ruffian.[1]

Votaries have made of ahiṁsā a blind fetish

According to Gandhi ji, the votaries of ahimsā have made of ahiṁsā a blind fetish and put the greatest obstacle in the way of the spreading of true ahimsā in our midst. In Gandhi ji's opinion, the mistaken view of ahimsā has drugged our conscience and made us insensible to a host of other and more insidious form of hiṁsā like harsh words, harsh judgements, ill will, anger, spite and lust of cruelty. It has made us forget that there may be far more himsā in slow torture of men and animals, the starvation and exploitation to which they are subjected

1. H.D.M.K. pp. 217-218.

out of selfish greed, the wanton humiliation and oppression of the weak and the killing of their self-rest, that we witness all around us to-day, than in mere benevolent taking of life.

Man can meet certain occasions by meeting death

There are occasions in a man's life which he can meet by meeting death, not to appreciate this fundamental fact of ahimsā, is to betray an ignorance of the foundation of ahimsā. A votary of ahimsā would on bent knees implore the enemy to put him to death rather than humiliate him or make him do things unbecoming the dignity of a human being. This fundamental misconception about the nature and scope of ahimsā, confusion about the relative values, is responsible for our mistaking mere non-killing for ahimsā and for the fearful amount of himsā that goes on in the name of ahimsā in our country. According to Gandhi ji, let a man contrast the sanctimonious horror that is affected by the so-called votaries of ahimsā at the very idea of killing an ailing animal to cut short its agony, with their utter apathy and indifference to countless cruelties that are practised on our dumb cattle world. He will begin to wonder whether he is living in the land of ahimsā or that of conscious or unconscious hypocrisy.[1]

Want of moral courage does not allow us to think boldly

According to Gandhi ji, our spiritual inertia or want of moral courage to think boldly and look facts squarely in the face, is responsible for this deplorable state of affairs. Pinjrapoles and gośālās represent so many dens of torture today, to which we keep many helpless and hapless cattle to pacify our conscience. Gandhi ji often read one mute appeal in their eyes "Rather than subject us to this slow torture give us death."[2]

He further concludes that to cause pain or will or wish ill to or to take the life of any living being out of anger or a selfish intent is himsā, as said before; but on the other hand, after a calm and clear judgement, to kill or cause to a living being with a view to its spiritual or physical benefit from a pure selfless intent may be the purest form of ahimsā. The final test as to its violence or non-violence is after all the intent underlying the act.[3]

1. H D.M.K. p. 219. 2. Ibid. 3. S.G. p. 150 (398).

To kill with a view to the spiritual or physical benefit of a living being may be ahiṁsā.

Somebody may think then why not to kill those who oppress mankind. Gandhi ji replies that no human being is so bad as to be beyond redemption, no human being is so perfect as to claim destroying him whom he thinks wholly wrong.[1]

Charity to a healthy man is not ahiṁsā

Every human being possesses one quality or the other. No one can claim perfection, and hence no man can do away with anybody's life. There are people who give away charity to those who are physically capable of earning their livelihood.

This does not express their sympathy and love for their fellowmen. By giving a free meal to a healthy person they contribute to laziness, idleness, hypocrisy and even crime. According to Gandhi ji, only two classes of people are entitled to charity—the Brāhmaṇa who possesses nothing and whose business it is to spread holy learning and the cripple and the blind.[2]

Truth and non-Violence

Gandhi ji's opinion, to say or write a distasteful word is surely not violent especially when the speaker or writer believes it to be true. Gandhi ji repeats the idea that the essence of violence is that there must be a violent intention behind a thought, word or an action i.e. an intention to do harm to the so called opponent. Gandhi ji further adds that false notion of propriety or fear of wounding susceptibilities often hinder people from saying what they mean and ultimately "lead them on the shores of hypocrisy", but if non-violence of thought is to be evolved in individuals or societies of nations, truth has to be told, however, harsh or unpopular it may appear to be for the moment.[3]

The Samskrta verse 'Satyam brūyāt, priyam brūyāt, na brūyāt satyamapriyam' has been interpreted by Gandhi ji. He says that it menns that one should speak truth in gentle language. One had better, not

1. S G. p 49 (190-191). 2. Ibid. p 150 (402-403). 3. Ibid. p. 150 (402-403).

to speak it if one cannot do so in a gentle way, meaning thereby that there is no truth in a man who cannot control his tongue.[1] A man of controlled tongue will speak truth in a gentle manner.

Positive aspect of Ahiṁsā

According to Gandhi ji, ahiṁsā in its positive form means the largest love, greatest charity. It further means that a follower of ahiṁsā necessarily loves his enemy. He must apply the same rules to his enemy or a stranger, as he would to his wrong-doing son or father. This active ahimsā necessarily includes truth and fearlessness. Man cannot fear or frighten the loved one, for he cannot tolerate that. Gift of life is the greatest of all gifts. A man who gives it in reality, disarms hostility. He has paved the way for an honourable understanding. None who is himself subject to fear can bestow that gift. He must therefore be himself fearless. Gandhi ji repeats that a man can not be an ahimsaka and a coward at the same time. The practice of ahiṁsā calls forth the greatest courage.[2]

Gandhi ji had only a cup of love to offer to his opponents

Gandhi ji had flung aside the sword and had nothing except love to offer to those who opposed him. He expected to draw them close to him by offering that love. He could not think of permanent enmity between man and man. He believed in the theory of rebirth and lived in the hope that if not in this birth in another birth he would be able to hug all humanity in friendly embrace.[3]

Love is the strongest and yet the humblest force

According to Gandhi ji, love is the strongest force and yet it is the humblest imaginable.[4]

Love demands self-suffering

Love demands self-suffering. The hardest heart aud the grossest ignorance must disappear before the rising sun of suffering without anger and without malice.[5] Suffering that has no spot of anger or malice is true suffering.

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1. S.G.N. p. 151 (404). 3. Ibid. p. 151 (405), p. 152. 3. Ibid. p. 151 (405), p 152. 4. Ibid. p 151 (405), p. 152. 5. Ibid. p. 151 (405), p. 152.

Combination of the greatest love with the greatest opposition to wrong

Gandhi ji's goal was friendship with the whole world and he could combine the greatest love with the greatest opposition to wrong.[1] As said already, non-violence to Gandhi ji was not a resignation from all real fighting against wickedness. On the contrary, non-violence of his conception was a more active and real fight against wickedness than retaliation whose very nature was to increase wickedness. He contemplated mental and therefore moral opposition to immoralities. He sought entirely to blunt the edge of the tyrant's sword not by putting up against it a sharp-edged weapon but by disappointing his expectation that Gandhi ji would be offering physical resistance. The resistance of the soul that he should offer would elude him (the enemy) at first puzzle him and in the long run would compel recognition from him. That recognition would not humiliate him but uplift him.[2]

An Ahimsaka may have to ruffle the evil doer

According to Gandhi ji, when we are dealing with any evil, we may have to ruffle the evil doer. We have to run the risk if we want to bring out the best out of him. He has likened non-violence to a septic and violence to antiseptic treatment. Both are intended to ward off the evil and therefore cause a kind of disturbance which is often inevitable. The first never harms the evil-doer.[3]

Non-violence, the virtue of strong

Non-violence presupposes ability to strike, says Gandhi ji. It is a conscious, deliberate restraint put upon one's desire for vengeance But vengeance is any way superior to passive, effeminate and helpless submission. Forgiveness is higher still Vengeance too is weakness. The desire for vengeance comes out of fear from harm, whether imaginary or real. A man who fears no one on earth would consider it troublesome to summon up anger against one who is vainly trying to injure him.[4]

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1. S.G.N. p. 151 (405), p. 152 2. Ibid. p. 152 (409). 3. Ibid. p 153 (413-415). 4. Ibid.

Ahiṁsā impossible without fearlessness

Ahiṁsā is the extreme limit of forgiveness. But forgiveness is the quality of the brave. Ahiṁsā is impossible without fearlessness.

Ahiṁsā has no room for cowardice

Gandhi ji's creed of non-violence was extremely an active force. It had no room for cowardice or for weakness. There is hope for a violent man to be some day non-violent but there is none for a coward. Therefore Gandhi ji repeated more than once that if a man does not know how to defend himself, his family and his place of worship by force of suffering i.e. non-violence, he must defend by fighting.[1]

Possession of arms implies an element of fear

Thus non-violence and cowardice do not go together. Gandhi ji said that he could imagine a fully armed man to be at heart a coward. Possession of arms implies an element of fear if not cowardice. But true non-violence is an impossibility without the possession of unadulterated fearlessness.[2]

A coward wishes to get the danger removed by some one

A coward flees from danger. He may not commit hiṁsā practically but he does commit mental hiṁsā. He has not the courage to be killed in the act of killing. He fears death, wishing all the while that somebody would remove the danger by destroying the person causing it.[3]

Speeches and songs indicating hatred must be prohibited

According to Gandhi ji all the songs and speeches indicating hatred must be prohibited.[4]

What is the cause of violence

Violence is committed to exert pressure. But it is the insane pressure of anger and ill will. Non-violent acts exert pressure far more effective than violent acts, for that pressure comes from goodwill and gentleness.[5]

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1. S.G.N. p. 154 (416), 2. Ibid, p. 154 (418). 3. Ibid., p. 156 (423). p. 155 (420). 4. Ibid., p. 154 (419). 5. Ibid., p. 157 (428).

Such a pressure appeals to one's reason and heart and makes a man to understand the position of a non-violent man or at least makes him to exert his brain to understand him (non-violent man) and approaches to the windows of his heart

The self sacrifice of an ahimsaka far better than those who die in killing others

The self sacrifice of one innocent man is a million times more potent than the sacrifice of a million men who die in the act of the killing others. The willing sacrifice of the innocent is the most powerful retort to insolent tyranny.[1]

Non-violent is the switefst method

People generally say that the non-violent method takes a long time to work out but Gandhi ji advises us not to be afraid that the method of non-violence is a slow long drawn-out process. It is the swiftest that the world has seen for it is the surest. This way of peace insures internal stability and growth.[2]

Voluntary suffering raises an ahimsaka and the whole of humanity

Gandhi ji was more concerned in preventing the brutalization of human nature than in the prevention of the sufferings of his own people. According to his understanding, people who voluntarily undergo a course of suffering raise themselves and the whole of humanity whereas those who become brutalized in their desperate efforts to get victory over their opponents or to exploit weaker nations or weaker men, not only drag themselves but drag the mankind also. It cannot be pleasure for anyone to see human nature dragged to the mire. Gandhi ji further reasons that if we are all the sons of the same God and partake of the same divine essence, we must partake of the sin of every person whether he belongs to us or to another race.[3]

Passive resistence the safest method

Besides, the method of the passive resistance is the clearest and safest, for if the cause is not true, it is the resisters who suffer. The weapon of passive resistance blesses both those who use it and against whon it is used.[4]

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1. SGN p 161 (435). 2. Ibid., p. 161 (437-438). 3. Ibid, p. 161 (439). 4. Ibid., p. 162 (441-442).

Non-violence and women

What may be the non-violent attitude of a woman to protect her honour when she is assaulted ? According to Gandhi ji, the main thing for a woman to know is how to be fearless. It was his firm conviction that a fearless woman who knows her purity to be the best shield can never be dishonoured. However, beastly the man, he will bow in shame before the flame of her dazzling purity. He, therefore, recommended women to cultivate this courage and cease to tremble at the mere thought of assaults, so as to become wholly fearless. However, he does not think it necessary for a woman to go through the test of courage. These experiments mercifully do not come in the way of lakhs or even thousands. According to him it is minority that loses all sense of decency.[1]

Gandhi ji gives example of snakes and says that only twenty per cent of snakes are poisonous and out of these only a few bite. These do not attack unless trodden on. But this knowledge does not help those who are full of fear and tremble at the sight of a snake. What Gandhi ji meant by this illustration is that only a few people have got dirty mind. Among those also only a few lose their decency to attack. They also do not attack unless tempted, However this knowledge does not help those who tremble at the sight of a wicked person.

Parents should train daughters to be fearless

Gandhi ji further adds that it is the duty of parents and husbands to instruct women in the art of becoming fearless It can best be learnt by a living faith in God.

Art of fearlessness requires living faith in God

Though He is invisible. He is one's unfailing protector. He who has this faith is the most fearless of all.[2]

Primary duty of a woman is self-protection

But this faith of courage cannot be acquired in a day. When a woman is assaulted, her primary duty becomes self-protection. She may employ every method or means that comes to her mind in order to defend her honour. According to Gandhi ji, she must use her nails and

1. S.G.N. pp. 162.163 (444). 2. Ibid.

teeth, given to her by God, with all her strength and if need be die in the effort.[1]

Shed atl fear of death

The most important quality emphasised again and again by Gandhi ji is to shed all fear of death. It is because man submits to fear of death that he submits to physical force Only he who loses his life shall save it. The man or woman who has shed all fear of death, will be able not only to protect himself or herself but others also through laying down his life. To give up the lure of life is to enjoy life, according to Gandhi ji[2]

Duty of a man to protect the honour of women

As regards man, who is a witness to such crimes, he must not run for police help, he must not be satisfied by pulling the alarm chain in the train If able to practise non-violence, he will die in doing so and thus save the woman in distress. If he does not believe in non-violence or cannot practise it, he must try to save her by using all the force he may have. In either way he must be ready to lay down his life.[3]

Snakes, tigers are God's asnwenr to our poisonous thoughts

According to Gandhi ji, snakes, tigers etc., are God's answer to the piosonous, wicked and evil thoughts we harbour. If man wants to rid the earth of venomous beasts and reptiles, he must rid himself of all venomous thoughts.[4]

Gandhi ji's conception of non-violence and animal-sacrifice

Gandhi ji was totally against the animal sacrifice. To him it was violence as it cannot stand the test of truth and non-violence, He said that he readily admitted his incompetence in Vedic scholarship but he was not worried by this incompetence so far as animal sacrifice was concerned. According to Gandhi ji even if the practice of animal sacrifice be proved a feature of Vedic society, it can form no precedent to a votary of ahimsā.[5]

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1. S.G. p. 163 (444). 2. Ibid., p. 163 (444). 3. Ibid. p. 164 (444) 4. A.G.A.I, p. 46(d) 5. S.G.N. p. 238 (685)'J'.

The practice of not killing the venomous reptiles was successful at Phoenix

The practice of not killing venomous reptiles was practised for the most part at Phoenix, 'Tolstoy Farm' and 'Sābarmati'. At each of these places they had to settle on waste lands. There occured no loss of life by snakes etc. Gandhi ji believed this circumstance of complete immunity from harm for twenty five years inspite of a fairly regular practice of non-violence to be the grace of God.[1]

Man not to be sacrificed to save the life of harmful animals

However, Gandhi ji's ahiṁsā did not make him accept in its entirety the doctrine of non-killing of animals. He had no feeling in him to save the life of those animals who devour or cause hurt to man. He considered it wrong to help in the increase of their progeny. Therefore, he would not feed ants, monkeys and dogs. He would not sacrifice a man's life in order to save theirs.[2]

Thiefs and non-violence

Man punishes thieves because he thinks that they harass him but they will only leave him and make another victim who is our own self in another form and so we are caught in a vicious circle. The thieves thinking it their business to steal, increase the trouble. Gandhi ji's remedy for this disease is to endure the thieves and not to punish them. According to him, forbearance may bring them even to their senses. By eduring them, man realizes that thieves are not different from his self. They are his brethren, his friends and may not be punished. But to bear with thieves does not mean to endure the infliction, for that would induce cowardice. This leads man to one further duty.

Ways to be devised to win over thieves

Since he regards thieves as his kith and kin, they must be made to realize the kinship and so he must take pains to devise ways and means of winning them over. It may require continuous sacrifice and the cultivating of endless patience. Given these two conditions, the thief is bound in the end to turn away from his evil ways. Thus step by step, man realizes the greatness of God of Truth. Man's peace of mind

1. M.R.G. p. 80. 2. Ibid, p. 81.

increases inspite of suffering, he becomes braver and braver and more courageous. He understands more clearly the difference between what is everlasting and what is not. He learns how to distinguish between what is his duty and what is not.

Suffering and patience make a man

His pride melts away and he becomes humble. His worldly attachments diminish and the evil within him diminishes from day to day.[1]

This is an ideal way of reforming thieves and requires living faith in God. Besides, ceaseless suffering and endless patience are to be made part of the life of such a non-violent reformer.

Non-violence and State

Gandhi ji repudiates the state. According to him, state owes its existence to violence.[2] Political power is not an end but one of the means of enabling people to better their condition in every department of life, to regulate national life through national representatives. When national life becomes selfregulated, representation of any kind whatsoever becomes unnecessary. In such a state of enlightened anarchy, everyone becomes his own ruler. He rules himself in such a manner, that he is never a hindrance to his neighbour. Thus in the ideal nation there is no political power because there is no state. But the ideal is never fully realized, observes Gandhi ji and quotes Thoreau who said that government is the best which governs the least.[3]

Increase in power of the state kills individuality

Gandhi ji looked upon an increase in power of the State with the greatest fear. For, in his opinion, although apparently it does good by minimizing exploitation it does the greatest harm to mankind by killing individuality which is the basis of all progress.[4]

The doctrine of non-violence holds good between states and states

According to Gandhi ji, the doctrine of non-violence holds good between states and states. It is greed that necessitates armaments. If there were no greed, there would be no need for armaments, for there would be no exploitation. Absence of complete exploitation is necessary

1. M.R.G. p, 106 (107). 2. S.G.N. p., 42 (159). 3. Ibid. p., 41 (158). 4. Ibid p. 41.

for the practice of ahimsā, which when lived upto, will prove armaments as positive unbearable burden. So, evidently real disarmament becomes impossible unless the nations of the world cease to exploit each tother.[1]

Non-violence applicab'e in legislatures

According to Gandhi ji, truth and non-violence are applicable in legislatures, in politics and wordly affairs. He had no use for them to attain individual salvation. All along it had been his experiment to introduce and apply them in every day life. He strove to make these principles as matters for practice by groups, communities and nations.[2]

Non-violence and Jails

Gandhi ji wanted prisons to be reformatories, where criminals should not be looked down upon. Warders should cease to be the terror of the prisoners and the jail officers should be their friends and instructors. Jails, according to Gandhi ji, should be turned into workshops and should be self-supporting and educational instead of spending and punitive departments.

Jails to be turned into hand spinning and hand weaving instutions

He wanted all jails to be turned into handspinning and hand-weaving institutions right from cotton growing (wherever possible) to producing the finest cloth. According to Gandhi ji jails should be linked in the villages and they should spread to them the message of Khādi so that the discharged prisoners may become model citizens of the state.[3]

The non-violent state will continue to have prisons

Thus a non-violent state continues to have prisons, for how long it is impossible to say. Persons, convicted of illegitimate or violent offences are to be imprisoned. The murderer or preacher of the murderer is to be put into prison. But the treatment of prisoners has to be human and humane. Thus a non-violent prison becomes a reformatory, a school or a hospital or all the three combined.[4]

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1. M.M.G. p, 60 (Non-violence in Peace & War). 2. S G. p. 33 (125-128). 3. Harijan, July 31, 1937, pp. 180, 198. 4. Ibid., January 8, 1938, p. 411 Mahadeo Desai's article—'No Compromise'.

The non-violent state and police force

The non-violent state of Gandhi ji necessitates even police force.[1] The police-force of a non-violent state is to be non-violent, serving as servants and not masters of the people, who (people) are to co-operate with them and help in dealing with the ever-decreasing disturbances. Police is to have some arms but they are to be rarely used. Thus policemen are to act as reformers. Their work is to be confined primarily to robbers and dacoits.[2]

Non-violence and judical system

Gandhi ji was much against modern judicial system. According to him, the legal system teaches immorality and is exposed to much temptations. The lawyer's duty is to side with their clients and is to find out ways and arguments in favour of the clients to which they (clients) are often strangers. The lawyers as a rule advance quarrels instead of repressing them. Their interest exists in multiplying disputes.[3] Gandhi ji's advice to people is to settle their differences between themselves, so that the third party would not be able to exercise any authority over them.[4]

Administration of Justice to be cheapened

Gandhi ji wanted administration of justice to be cheapened, parties to civil suits to be compelled to refer their disputes to arbitration, the decision of Pañcāyats to be final except in cases of corruption or obvious misapplication of law.[5] He wanted a lawyer not to charge exorbitant rates and make the best legal talents available to the poorest at reasonable rates.[6]

The rich are to act as trustees in a non-violent state

The non-violent conception of Gandhi ji should aim at equalizing economic conditions of the people to attain social justice and economic freedom. No doubt some earn more and some less according to their

1. Y.I. Vol. I, pp 284, 641, 1086; Harijan, March 9, 1940, p. 31
2. Harijan, September 1, 1940 p. 265 3. H.S (Navajivan Publishing House, Allahabad), p. 28. 4. Ibid, p. 28. 5. Y.I Vol. II, p 436. 6. Y. I. Vol. I, p. 352.

capacity, but those who earn more should exist as trustees according to Gandhi ji.[1]

Man and not money should be the primary consideration of a non-violent state

Non-violence of Gandhi ji expects a non-violent state to wipe out the revenue from drink and drug traffic. The loss of revenue resulting there-from did not count for Gandhi ji, for man rather than money was the primary consideration to him. He would tap other sources of revenue, make education self-sufficient and even raise short term loans instead of using tainted money.[2]

The attitude of a non-violent state with its neighbours

A non-violent state of Gandhi ji's conception is to endeavour to live on the friendliest terms with its neighbours, whether great and small and is to covet no foreign territory.[3]

A non-violent society and an aggressor

According to Gandhi ji, a non-violent man or society does not anticipate or provide for attacks from without. On the contrary such a person or society firmly believes that nobody is going to disturb them. If the worst happens there are two ways open to the aggressor. For example, if and body attacks India, the representatives of the State will let him in but tell him that he will get no help from the people. They will prefer death to submission.

Two ways open to non-violence

The second way will be non-violent resistance by a people who have been trained in the non-violent way. They will offer themselves to the aggressor's cannon. The unexpected spectacle of endless rows of men and women simply dying rather than surrender to the will of an aggressor must melt him and his soldiery.[4]

In non-violence, one finds life by losing it

Now the question may arise, if people are to die non-violently who

1. Y. I. November 26, 1931. 2. Harijan, August 28, 1937, p. 229. 3. Ibid., April 20, 1940, p. 96. (From the draft resolution that was sent by Shree Jaya Prakash to Gandhi ji. The latter Complied with the wishes of the former). 4. Harijan, April 13, 1940, p. 90.

will enjoy the freedom? According to Gandhi ji, a soldier in a violent combat never expects to enjoy the fruit of victory, whereas in non-violence everybody assumes that the non-violent method must be set down as a failure unless he himself at least lives to enjoy the success thereof. This is both illogical and envious, for in non-violence one finds life by losing it,[1] observes Gandhi ji.

Gandhi ji would rather commit suicide than be deflected from the position of non-violence

Thus we find that Gandhi ji's marriage to non-violence was such an absolute thing that he would rather commit suicide than be deflected from his position.[2]

Communism and non-violence

Although apparently communism regards the well-being of the poor and the oppressed with the same regard that a mother bears for her child, yet the approach to the solution of the problem does not support the welfare of all. It breeds violence and hatred.

Unfair means cannot lead to a fair end

Ends justify means in communism, whereas according to Gandhi ji, fairness of means is as essential as the end itself. He said that he would repeat to the world numberless times that he would not purchase the freedom of his country at the cost of non-violence.

Human character essential basis for human welfare

According to Gandhi ji, the welfare of the society depends upon man's character, moral qualities and efforts to self-improvement. The society changes for the better with the development of human character. Lovers of social welfare should strengthen their faith in moral discipline such as non-violence, truth, self-contentment, co-operation etc., and try ceaselessly to practise these virtues in daily life. Let man do this and everything will be added.

Attitude of communists to means

But according to communists, the mind of man will remain what it is. According to them, it will neither become like that of lower

1. Harijan, April 13, 1940, p. 90. 2. Ibid., July 28, 1940, pp. 227, 228. 3. Selections from Gandhi, p. 143 (383).

animal, nor like that of imaginary God. It is set within a limited structure. With the improvement in the environment, it shows a little development, with its deterioration a little retrogression. Communists do not want to care for virtue, when violence is necessary for the reformation of the society. They want to take it easy since it puts an end to the bad state of society. According to them, violence committed for social welfare cannot be classed on par with ordinary violence. It becomes a virtue.

Thus, though the aim of the communists is the same as that of Gandhi ji—Social welfare—yet there is a fundamental and important difference in means. Communism wants to arrive at the fair end through unfair means. It strikes at the very root of the end, by resorting to violence, whereas Gandhi ji "would not exchange non-violence even for swaraj".

CHAPTER I

THE CONCEPT OF AHIṀSĀ

What is Life--Life is often defined as the complete chain of activities and experiences throughout the period during which a creature is alive. According to the primitive mind life meant physical strength and moral influence.[1]

Conception of life according to early Āryans

The earliest Āryans revered and worshiped a number of the phenomena of nature, like sun, fire, etc., naming them higher powers.[2] They wanted divine light and guidance for success in life. The devotee submitted before Ādityas that he could neither distinguish right nor left, neither East nor West, They further prayed to guide them by wisdom so that they might attain light that brings no danger.[3] Faith in prayer was part and parcel of their life. The force of prayer could bring about the fruition of desires in due time.[4]

Prayer for redemption from sin

According to their conception of life, success of life lay in being sinless. They prayed to water to remove them far from whatever sin was found in them and whatever evil they had wrought, or lied or falsely sworn.[5] The ancient Āryans believed that harms and sins could be removed through the intervention of higher powers[6] and protection was sought against the same.[7] In the life of ancient people lying, harming, stealing, destroying and slaying had no place. These were thought to be the deeds of the wicked.[8] According to them those who hate gods first fail and perish.[9]

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1. ERE Vol. VIII, p 9 2. RV I, 1. 1. 3 Ibid, II, 27 11. 4 Ibid VIII 13. 6 5 Ibid, I, 23 22. 6. Ibid.. I, 24. 9 7. Ibid, I, 27. 3. 8. RV. VII 104 7-10 9. Ibid., I, 152 2; 1. 194 9.

Truth, determination to do the right and faith in good deeds had surrounded the life of ancient Āryans so much so that they found happiness in honouring their favourite gods by names of dhrtavrata (who stick to their ways or whose ways are firm).[1]

Faith in eternity of soul

According to the Ṛgveda, when the remains of the dead had been placed on the funeral pile and the process of cremation had begun, Agni, the god of fire, was prayed not to burn or consume the departed, not to scatter his body and skin but to send him to the Fathers after fires had done their work, to give away to ancestors that mortal who had been presented to him (Agni).[2] His eye was bidden to go to sun, his spirit to wind and he was addressed to go forth upon the ancient path-ways whereon the fathers had gone before and meet the Fathers and enjoy the merit of his free acts in the highest heaven. The spirit was addressed to leave behind sin and evil in this world, seek anew his dwelling and wear another body bright with glory.[3]

Faith in the law of Karman

The above lines show the faith of the Ṛgvedic people in the eternity of soul, law of karman and rebirth. They believed in good deeds that lead to immortal life.[4] Sinful actions would bear bad results and they prayed to their favourite gods to set them free and draw away the committed sin which they had inherent in their persons.[5]

Faith in righteousness

According to Śatapatha Brāhmaṇa in the stars are the lights of those righteous men who go to the celestial world.[6] Herein we find that righteousness was thought to be the keynote for going to heaven and attaining enlightenment.

The Upaniṣadic concept of life

According to the Upaniṣadic concept of life there is nothing so dear in the universe as soul (Ātman) itself. All other

1. RV I. 15-6. 2. Ibid., X, 16, 1. 3. 3. Ibid., X. 14. 7-8. 4. Ibid., I. 72. 9 5. Ibid., VI. 74, 3. 6. ŚB VI, 5, 4

things wife, children and property are dear for the sake of the Ātman itself.[1]

Self and Brahmana merged into one

Self and Brahman have been merged into one in Upanisads, Self (which is same as Brahman) is identified with the intellect, manas vital force, eyes, ears, earth, water, air, ether, fire, non-fire, desire, absence of desire, anger and non-anger, righteousness and unrighteousness, this (what is perceived), that (what is not perceived) and with everything. As it does and acts so it becomes; by doing good it becomes good and by doing bad it becomes evil. It becomes virtuous through good acts and vicious, through evil acts. However, according to others, self is identified with desire alone. What it desires, it resolves, what it resolves it works out and what it works out it attains.[2] Thus according to Upaniṣads Ātman is an all pervading entity. It is in everything and everything is in it. It is the essence of everything.

What is Brahman—That which breathes through prāna, moves downwards through apāna, pervades through vyāna and goes out through udāna is called Brahman. It is within all.[3]

As Brahman is indescribable in words, hence 'neti, neti' not this, not this, for there is no other and any more appropriate description than this. Hence it may be named as the truth of the truth.[4] Brahman is the sole cause of the universe. The universe arises from the Imperishable as herbs grow on the earth, as spider sends forth and draws in (its thread) as hair grows on the head and body of a living person.[5]

Ethical preparation essential to know God

Just as one cannot know the art of cooking merely by talking about it and can learn it only by actually cooking, so also one cannot know Brahman merely by theoretical knowledge but by practically living a life of spirit by becoming godlike. To live a godlike life, ethical preparation is essential. God

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1 BU X, IV, 5 6. 2 Ibid, IV, IV, 5 3. Ibid, III, IV, 1. 4. Ibid II, III, 6 5 MU I, 1 7.

cannot be approached so long as one has not desisted from evil ways, attained tranquility, concentration and composed mind.[1] This self within the body, pure and of the nature of light, is attainable by truth, austerity, right knowledge and by constant practice of chastity.[2] Life is compared to a sacrifice which requires the fee of asceticism, almsgiving, integrity, ahiṁsā and truth.[3]

Law of rebirth

The Upaniṣadic conception of life has given accurate expression to the law of rebirth. According to Bṛhadāraṇyaka Upaniṣad, the object to which the mind is attached, the subtle self goes together with the deed, being attached to it alone. After exhausting the results of whatever works he did in this world, he comes again from that world to this world for work. This is for a man who harbours any desire. But the man who does not desire, whose desire is satisfied, whose desire is the self, his breath does not depart. Being Brahman he goes to Brahman.[4] When all the desires that dwell in the heart are cast away, then does the mortal becomes immortal, then he attains Brahman here in this very body.[5] As the slough of the snake lies on an anthill dead and cast away, even so lies this body. Being bodyless, disembodied immortal life is Brahman only, is light (tejas) only.[6]

Desirelessness essential to gain self-control

The desirelessness is emphasised. A desireless mind can easily pay the fee of austerity, almsgiving, uprightness, ahiṁsā and truth.

The highest aim of life according to Upaniṣadic thought is to attain *mokṣa* or liberation. Even as a horse shakes its mane, the liberated soul shakes off his sin, even as the moon comes out entire after having suffered an eclipse from rāhu, so does the liberated individual free himself from mortal bondage.[7] Just as inṣīka seed is burned up when laid on fire so evil deeds of

1. KU I, II, 24. 2. MU III, 1 5. 3. CU III, XVII, 4. 4. BU IV, 6-7 5 Ibid. 6, I Ibid.IV, IV, 7. 7, CU VIII, XIII, 1.

a person who is liberated by a true knowledge, are burned up.[1] Works do not cling to a liberated soul as water does not cling to the lotus leaf.[2]

Ultimate principles

Cārvāka's conception of Life : According to Lokāyatikas, the ultimate principles are only four elements—water, earth, fire and air and there is nothing else.[3] That intelligence which is found to be embodied in various modified forms consisting of the non-intelligent elements that is produced in the same way in which red colour is produced from the combination of betel, arecanut and lime.[4] As the inebriating power is developed from the mixing of certain ingredients, so is consciousness produced out of the mixture of the four elements.[5]

Ātman identified with body

The *ātman* (or self) is the body itself which is characterised by such attributes as are implied in the expression—'I am old, I am young, I am stout, etc.' It is nothing else which is distinct from that body.[6] According to the doctrine of the Lokāyatikas what is arrived at by direct perception that alone exists. That which is not perceivable is non-existent for the very reason that it is not perceived.[7] Since sense perception is the only form of knowledge, matter becomes the only reality. That, which is unseen like the horns of a hare, how can that and other such things be what is really existent.[8]

No faith in heaven or hell, in the Vedas and Sacrifices

Lokāyatikas do not believe in heaven or hell. For them there is no world higher than this[9] (world). The Varnāśrama system brings no benefit according to them. In their opinion, Agnihotra sacrifice, three Vedas, the mendicant's triple staff and the practice of smearing with ashes are the means of livelihood ordained by the creator for men who have neither understanding

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1. CU V, XXIV, 4. 2. Ibid IV, 14.3 3. SSS II, 1; SDS 1. 6 4. SSS II, 7. 5. SDS I, 6. SSS II, 6, SDS I, 11. 7. SSS II, 2, 8. Ibid, II, 3. 9. Ibid., II, 8; SDS I, 22.

nor energy.[1] The Vedas are composed by bufoons, rogues and goblins, observe Lokāyatikas.[2] There is no other cause for feeling pleasure or pain by man but nature. Nature colours peacocks wonderfully and makes cuckoo coo so well.[3] Fire is hot, water is cold and air gives cold touch because it is in the nature of things.[4]

Sensual pleasures are natural

According to Lokāyatikas there is no necessity to control passion and instinct. That sensual pleasures are mixed giving comfort as well as sorrow is the idea of the foolish. No prudent man will throw away unhusked rice which encloses excellent grain because it is covered with the husk.[5] To give up the enjoyment of senses for it is fraught with sorrow is the action of fools like animals. It is wise to enjoy pleasure to the extent one can and give up pain that intevitably accompanies it.[6]

To materialists, enjoyment of heaven (Svarga) consists in partaking of sweet food, the company of damsels, in enjoying the pleasures derivable from the use of fine clothes, sweet scents, flower garlands and such other things.[7] The experience of hell is in the pain caused by enemies, injurious weapons, disease and other causes of suffeing.

Death is Mokṣa

Death is *mokṣa* that consists of cessation of vital breath.[8] A wise man among Lokāyatikas does not bother for final beatitude. He is not to make penances and observe fasts.

Fools observe penances

Only a fool becomes thin and worn out by performing penances and by fasting.[9] Of this doctrine, eat, drink and make merry is the central theme of life. One should live happily so long as one lives in this world, for death is unavoidable for all.

No faith in rebirth

Materialists do not believe in rebirth. When once this frame of man is burnt, it cannot return again.[10]

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1. SDS I, 22. 2. Ibid., I, 23. 3. SSS II, 4. 5, 4. SDS I, 21, 5 Ibid., 1,8. 6, Idid., I, 7, 7. SSS II, 8. 8. Ibid , 9 Ibid, II,, 10. 10. SDS. I, 5,

They want to enjoy life and pass a luxurious life even at the cost of borrowing money from others simply because body when once burnt cannot be born again. If the so called soul leaving this body goes to the other world, why does not that return again on account of being tormented by affection for his kith and kin.[1] This is the argument put forth by Lokāyatikas about their non-belief in soul and rebirth.

Thus materialists do not believe in God, soul, rebirth, law of karma, self-control, virtues, etc. They have no faith in performing Śrāddhas They argue that if the Śrāddha gratifies the dead, why give provisions for a journey to the travellers, why not their Śrāddhas; why not sacrifice one's own father in Jyotiṣṭoma, if the beast slain therein attains heaven[2]. Lokāyatikas did not believe in giving charity. According to them if the manes are satisfied by giving charity here, then why not send food in the same way from below to one who is sitting on the housetop to save him from coming down ? Sensual gratification seems to be the chief duty of materialists. Selfishness is at the root of sensual pleasures followed by greed, lust, infatuation, pride and absence of feeling for others. To people of such a bent of mind, ahiṃsā is nonsense The virtue of non-injury, regard for other's life and practice of devotion, compassion and sympathy has nothing to do with materialists to whom passions and instincts are natural gifts. Practice of ahiṃsā is the advice of a fool or an enemy to these believers in unreality.

Jaina conception of Life

(Sanskrit sources)—Jaina conception of life consists of nine categories (*Nava tattva*).[3] The nine categories of things are—

(a) *Jīva* (Animate)
(b) *Ajīva* (Inanimate)
(c) *Āsrava* (Appetite, passion and other provocatives)
(d) *Bandha* (Worldly attachments)
(e) *Pāpa* (Demerit)

1. SDS I 23. 2. Ibid I, 22. 23 3. DS 28 (Sanskrit Source).

(f) *Saṁvara* (Self-denial and other helps to virtue)
(g) *Nirjara* (Destruction of Karmas)
(h) *Mokṣa* (Final deliverance)
(i) *Puṇya* (Merit)

1. *Jīva*--Possesses consciousness.[1] The characteristics of consciousness (Caitanya) are darśana (perception) and jīvana (intelligence), for upayoga is inseparable from Jīva and perception and intelligence are the kinds of upayoga[2] Jīva is formless and an agent, equal in extent to its own body, the enjoyer (of the fruits of Karma), exists in Samsāra, is siddha and has a natural upward motion.[3] Jīvas are of two kinds--(1) Saṁsārī (leading a worldly life) and (2) Mukta (liberated).

Kinds of Jīvas

Saṁsārī jīvas are of two kinds--Sthāvara and trasa (Immobile and mobile).[4] The immobile jīvas possesing one sense are, earth, fire, air and plants. All these possess one sense i. e. sense of touch. Some of these may be either fine (Sūkṣma) or gross (bādara). In other words, they may be invisible or seen with difficulty as also those that are easily seen.

Plants are of two types--(1) those that have one soul in one body (pratyeka) and those that have many souls in one body (Sādhāraṇa). Those that have many souls in one body, also are of two kinds, fine and gross. Trasa jīvas are of four kinds—two, three, four, five-sensed. Among these, five-sensed are of two kinds--rational (Sañjin), irrational. (Asañjin). Those who are rational, know how to learn, teach and converse. They have mind vitality Others are irrational and without mind. The five sense organs are touch, taste, smell, form and sound. Worms, conch-shells, earth worms, leeches, cowries and oyster shells having many forms are considered to have two senses. Lice, bugs, termites, nits, etc., are considered to have three senses. Moth, flies, bees, gnats, etc. are considered to have four senses. The remainder that have animal birth nuclei living in water, on land or in the air, inmates of hell men and gods have

1. DSG 3. (Sacred Books of Jainas, Vol. I, edited by S. C. Ghoshal).
2. Ibid., 4. 3. Ibid, 2. 4. TSPCM, canto I. Ist Parva, 158.

five senses. Sthāvaras and trasas are of two varieties--paryāpta and aparyāpta.

By paryāpta is meant faculties to develop. There are six faculties to develop-food, body, senses, power of breathing, power of speech and mental power. The first four belong to creatures that have one sense, the first five faculties to creatures having two, three and four senses or five without a mind and all the six to creatures that have a mind.[1]

II. *Ajīva*--Pudgala (matter), Dharma (fluids), Adharma (solids) and Ākāśa (air) are called ajīvas.[2] Dravya samgraha includes Kāla also in the category of ajīvas. Why Kāla has been mentioned separately by Umāswāmī[3] is due to the fact that 'Kāla' though 'ajīva' has no body. It is akāya (without body), whereas the four ajīvas possess kāya (body).

Pudgala has form and is characterised by touch taste, smell and colour.[4] Dharma forms a medium in which motion can be performed. Adharma is opposite of Dharma. Ākāśa forms atmosphere.[5]

III. *Āsrava* (Appetites and passions)--Four passions attached with five senses i. e anger, pride, deceit, and covetousness, the five sinful acts (killing, stealing, lying, adultery devotedness to the world), three yogas (applications of mind, speech and body to worldly objects) are attached to sin, Besides walking carelessly so as to endanger the life of insects, wishing ill to any being, teasing any being or injuring them, exercise of cunningness, acting without any rule, beating animals, doing things with carelessness, disregard of the good opinion of men, ordering others to do what one should do oneself and cherishing malicious purposes are appetites and passions with a man.

IV. *Bandha* (*Bondage*)--Means a bondage of soul with karmas. Bandha is of four kinds according to prakṛti, sthiti, anubhāga and pradeśa (प्रकृति, स्थिति, अनुभाग and प्रदेश), i e., nature duration, intensity

1. TSPCM, Ist Parva, Ist Canto, 159-168 NSG, Jīva Kāṇḍa, 72-118 (Sanskrit source). 2 Tattvārthādhigama Sūtra V-I. 3. Author of Tattvārthadhigama Sutra, 4. TS, V. 23. 5 DS, 17-21.

and mass. The nature of karma is to produce happiness or misery to attach a soul to a body for a certain period, to produce illusion, to cause birth in high or low families. All these different natures of karma are causes of different natures of bondage. The time for which the various kinds of karmas will stay in a soul is known as duration. Bondage also has a duration equivalent to the duration of karmas. Karmas can be intense, mediocre or mild with regard to the result which these may produce. Bondage also has these three degrees of intensity. The karmas interpenetrate soul and attach themselves to the same. Because of this existence of karma and soul in one place, bondage has the fourth variety with respect to its mass (pradeśa). The nature and mass of bondage result from the activities of thought speech and body, while the duration of bondage and intensity result from the attachment and the aversion of the soul towards the worldly objects.[2]

V. *Samvara*—(Self-denial and other aids to virtuous conduct—Samvara is antagonistic of Āsrava It makes one to be forgiving, helps restraining wrath, humble to control pride, simple to overcome cunningness, spiritual to get rid of worldly-mindedness. One should fast and practise austerities, self-restraint, speak the truth, have tender regard for all creatures, abandon the attachment for worldly possessions, be clealbate and practise chastity. A man is to pay attention to the road on which he walks (that there be no insects on it to sustain injury), attention to what he says and eats-and care about the things kept on the ground and do not allow insects to mingle with it. Hunger, thirst, cold, heat, bite of any animal, duty and ragged cloth, the solicitations of passion, honour, praise of knowledge, disgrace of ignorance and religious doubts should be borne patiently.[3]

VI. *Nirjara* (Destruction of karmas)—Karmas are either destroyed after their fruits are fully enjoyed or (destroyed) through penance before such enjoyments of fruits. The former type is called savipāka or Akāma Nirjara and the latter type is known Avipāka Nirjara.[4] The practice of Samvara stops the accummulation of

1 DS, 29-31; TS, VI 1-2 2. DS, 32-33. 3. DS, 35. 4. Ibid, 36.

new karmas and the practice of penance destroys the karmas already amalgamated.

VII. *Moksa* (Emancipation)—Is modification of the soul which is the cause of the destruction of all karmas. It is called Bhāva Moksa. A man desirous of having liberation possesses this state of soul but when a man's soul is actually separated from all kinds of karmas that is termed Dravya Mokṣa.[1]

VIII. *Puṇya* (Merit)—Through the eternal chain of karmas man is bound to enjoy happiness or sorrow according to his auspicious or inauspicious bhāvas. The auspicious bhāvas consist of freedom from delusion, acquirement of perfect faith and knowledge, practice of reverence and obeisence, observation of five vows i,e. truth, etc., subduing of four passions, Anger, Pride Illusion and Greed, Victory over the uncontrollable senses and practice of penances.[2] As a result of auspicious bhāvas one is in possession of merit. The rewards of merit are Sātavedanīya, Śubha Āyu, Śubha nāma and Śubha gotra सातवेदनीय, (शुभ आयु, शुभ नाम, शुभ गोत्र,)

Sātavedanīya is that karma by which things that are gratifying to soul may be procured. Śubha Āyu means an auspicious life with a strong and a balanced body, proper use of the senses, of all the other organs, firmness in action, pleasantness in demeanour etc. Śubha nāma means to have fame, name, etc. Śubha gotra means to be born in a noble family.

IX. *Pāpa* (*Sins*)—Sins cling to him who has inauspicious bhāvas (the opposites of auspicious bhāvas mentioned above). Birth in a low family, a disagreeable body, to be overpowered by greed, anger, pride, etc. and thus earning a bad name; all these are the result of sins.

Thus emancipation is the true goal of life according to the Jain concept of life. From the above mentioned nine-tattvas we infer that ahimsā is an essential means to attain mokṣa.

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1. DS 37. 2. Brahma Deva's commentary of the 38th 'Śloka of Dravya Saṁgraha.'

Buddhist conception of Life

(Sanskrit sources)—According to Buddhism, as the world is always like a burning cauldron there can be no laughter and no joy. It asks man to seek light, for he is surrounded by darkness. This body is wasted, full of sickness and frail. It is a heap of corruption that breaks to pieces. Life ends in death.[1]

Cause of Suffering[2]

Suffering is the result of attachment for transient pleasures It (suffering) ceases by being free from ignorance. When ignorance ceases desires cease. On the cessation of desires, greed, hatred and their supplements cease. Freedom from these fetters brings freedom from sorrow. Attainment of such freedom leads one to attain Nirvāṇa. Nirvāṇa is the highest happiness.[3]

The Buddhist conception of life aims at Nirvāṇa by rooting out hatred, etc. that cause injury to others. Herein lies the significance of ahimsā

Islamic conception of Life.[4]

According to Islamic conception of life, life of the world is nothing but a sport and a play. At the same time it is the abode of the next world. To live it in a way so as to prepare the abode for the next world is to live a real life, only if people could understand it. If man believes and fears God he will give him his hire. This statement from Qurān clarifies the idea that life is really lived if a man does such deeds that gain merit for the next world and if he does not come under the grip of worldly allurements.

Christian conception of Life

Life and blood are identified in Genesis.[5] Absence of breath in case of the deed assists the belief that breath is life rather life is breath. In new Testament the concept of life becomes more

1. DP, (Sanskrit source) 11,146, 148 2. Vide Appendix I (Pāli source) 'Causes of Suffering' 3. DP 203 204. See also Appendix I (Pāli source) 'Karma and Rebirth' and 'Conception of soul according to Buddhism' 4. Q. (Sacred Books of the East) Vol IX, XXIX, 64, page 124 XLVI, 38, p. 232. 5. Genesis 94.

spiritual.[1] St. Matthew told his disciples to take no thought for their life, eating, drinking or dress; for life is more than meat and body more than raiment.[2] The righteous go to eternal life, according to St. Matthew.[3]

Man according to this concept does not live by bread alone but by everything that comes out of the mouth of the Lord.[4] Soul is believed in by christianity. It says that dust shall return to earth and spirit unto him who gave it.[5] When the righteous turneth from his righteousness, he shall even die, but if the wicked turneth from the wickedness and do that which is in accordance with law he shall live thereby.[6]

Life in christianity means salvation in its fullest sense, The gate leading to life is narrow and the way straitened. Very few are able to find it.[7] He enjoys true life who does not mind the security of flesh but who is all care for the preservation of the soul. Thus he who loses his life to protect soul and for the sake of the Lord shall in the long run find life and he who finds life at the cost of the soul loses life in reality.[8]

True life means conscious and purposed fellowship with God. Among all the gifts, life is a unique gift. Therefore one is to do that which enhances its value. Prophets of all times have realized the ethical value of life and they denounce those who debauch the poor and whose acts of injustice render life hard and better. Life even that of animals is precious and whatever is precious that should be saved by all possible means.[9]

So, to take the right path of life, moral precepts should be practised in spirit.[10]

The intrinsic element in life is activity. In christian concept of life God possesses life in the highest sense and fellowship with him is the one condition on which man can obtain that standard of life.[11] He gains no profit who loses his soul, for to lose soul is to lose life in reality.[12] He who hath's life is worthy to be disciple of Jesus.[13]

1. ERE, Vol VIII, p 16. 2. NT, 6^{25}. 3. Ibid, 25^{46}. 4. D, 8^{3}. 5. E, 127 6. Ez, 3^{18-20}. 7. MAT, 10^{28}. 8. Ibid., 10^{39}. 9. Quoted from the Dictionary of Bible (James Hastings). Vol. VIII, p. 114. 10. Psalms 15. 11. D 8^{3}, P 36^{9} (Genesis) 12. M 8^{36}. 13. L 14^{26}.

According to Jesus, it is never late to live a spiritual life. Those who enter spititual life even though very late, they are 'living' as opposed to the children of the world who are spiritually dead.[1] He who enters sp ritual life is thought to be alive even though he was dead before.[2]

Basic ideas about the concept of Ahimsā

The dearest thing to man is his own self. His supreme love of his own self is instinctive. Any object intimately associated with his self becomes an object of love for him. It is for the sake of self that a man loves his body, his parents, wife, children and friends. His love for his family is natural. As an object of love is treated with tenderness, a man takes care of his body and his family, desiring no violence to himself and his dear ones. This existence of self-love culminates in love for all in case of a broad-minded person with a true vision. This implies that the person concerned sees his own self reflected in any person and object of the world. As a matter of fact the same self appears in different forms.

A true yogi sees his ownself in every one and sees all in his own self. In Gītā the Lord tells Arjuna that he who sees Him everywhere and sees all in him, He is not lost to that devotee nor that is lost to the Lord.[3] The essence of the Lord's teaching is that he who is one with all becomes one with the Divine.

Jesus Christ also taught humanity to 'love thy neighbour as thyself',[4] 'bless them that curse you, do good to them that hate you and pra for them who despitefully hate you and persecute you', ' ..for he maketh his son to rise on the evil and the good and sendeth rain on the just and the unjust.'[5]

All these ideas imply kinship with all. Indian outlook emphasises one's identity with all in the last resort. India recognizes both identity or kinship implying a common origin or essential oneness. Only men of narrow vision think in terms—"it is mine, this belongs to others." The whole universe is taken for one family by the

1. MAT 8[22], Luke 9[60] 2. 'He was dead and is alive again', Luke 15[32]
3. B. G. VI 30. 4. MAT 5[43], L 19[18]. 5. MAT 5[43-45].

broad-minded.[1] They regard all the three worlds as their own motherland.[2]

Definition of Ahimsā

Ahiṁsā means absence of himsā. Himsā means hurting or injuring[3] (others) Ahimsā would mean not hurting nor injuring (others) in thought,, word or deed. In other words it is of three types (1) Mānasika, i.e ahimsā in thought (2) Vācika, i.e. ahimsā in word, (3) Kāyika, i.e ahimsā in deed.

The subtle beginning of an action—good or bad—is the mind Speech is the outer manifestation. The action is complete when practised outwardly. A true ahiṁsaka practises this virtue in thought word and deed.

Types of Ahimsā

(1) *non-voilence in thought*—Means not to think ill of others, not to wish them evil. If a person knows that I wish him evil, he will feel it badly and in that way I hurt him. A man should treat others like his own self (Ātmavat Sarvabhūteṣu). Just as I would feel it badly when I know that another man wishes me ill so I hurt others when they know that I have some evil wish against them. Such a thought would prevent a man from wishing ill to others

(2) *Non violence in words*—Means to refrain from speaking such words as may cause pain to others One should speak truth in 'gentle language' Truthful words should not be spoken in a way that may hurt others.[4] Non-violence in word requires control of tongue preceded by control of thought. Control of tongue means not to speak unnecessarily and without any purpose.

(8) *Non violence in deed*—Means not to inflict physical injury to others or kill others. As said above perfect and true ahimsā must be practised in word, deed and thought. He who commits hiṁsā in mind is as much a himsaka as he who commits it in deed, for the

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Ayaṁ nijah paro vetti gananā laghucetasām, Udāracaritānāṁ tu vasudhaiva kuṭumbakaṁ (Hitopadeśa) 2. Svadeśe bhuvanatryaṁ 3 SED by M. williams p 1171. 4. Satyaṁ Brūyāt, Priyaṁ brūyāt, na brūyāt satyam apriyam

subtle seed (in the mind) is not weeded out. The seeds of himsā if nourished in the mind will take root and germinate in a masked way. Therefore the practice of ahimsā in thoght, word and deed should be a man's aim.

Again people whose thoughts are full of himsā but apparently do not look so are hypocrites. They do not practise himsā because they do not get the opportunity or they are afraid of public opinion.

Types of Himsā

Ahimsā also means not to induce others to kill. An ahimsaka does not approve injuring or killing done by others. In other words himsā is of triple nature--(1) done by a man himself, i. e. Krta (कृत), (2) caused to be done by others i. e. Kārita (कारित), (3) neither done nor caused to be done but simply approved when done by others, i e. annumodita (अनुमोदित).

Practice of ahimsā the greatest help to attain the highest goal

Man comes into this world to fulfil some aim. The highest aim is to find oneness in all, to see one's own self in others and that of others in one's own, find unity in diversity, to feel and experience that all life is one. Virtuous ways and means are practised by a self-controlled man to attain this end Ahimsā, the greatest of all such virtues and principles leads to the realization of this end.

Indians have believed from early times in the doctrine of spiritual unity expressed in the aphorisms 'So'ham' (I am that) and 'Tat Tvamasi' (Thou art that). The conviction that all life is one, has led to the extension of non-violence even to the world of animals, lower creatures and plants.

The practice of finding one's own self in others and that of others in one's own self, must have originated the virtue of non violence which in its widest term means ro sacrifice one's own life but not to injure or kill others even though they may have done wrong to a person; but an ahimsaka should hate the sin of the wrong-doer wholeheartedly.

Himsā and Hananam--Ahimsā may cause physsical pain. For example if a doctor operating upon the gangrenous leg of a

patient, causes pain to him, he is not commiting himsā. The doctor has given momentary pain to the patient for his ultimate welfare. He has no evil intention against him but on the contrary wants to save him from death.

Similarly ahimsā may inflict mental agony. For example, if a teacher rebukes a student for his misdemeanour and the student feels pain for these words, the teacher has not committed himsā.

'Hananam', comes from the root 'Han' i. e. to strike, to beat, to kill, slay, injure, destroy, cause to be executed, afflict (hurt, etc.).

Ahimsā does not mean submission to himsā

Ahiṁsā does not mean any kind of submission to evil but at the same time it means not to hate the evil-doer. If a person does any harm to me, I should try to save myself from the effect of his harm and at the same time I should learn a lesson not to harm others for they also will be affected as I have been. I should also resolve not to wish wrong to the evil-doer and treat him as I would treat my own wrong-doing kith and kin.

If a person is led astray from the path of celibacy, he should have enough courage to refuse to yield to the will of the tempter and if no other alternative is left, he may sacrifice his life for the sake of chastity and morality. When forced to speak a lie, a man should offer resistance and should stick to truth, even though he may be misunderstood by others, for time will exonerate him and uphold the value of truth. A man is man not because of the devil in him but because of the inherent goodness in him. It is for his goodness that he is respected and loved. If a person is tempted by his associates to steal something his ahimsā makes him to abstain from taking such step even if he may be misunderstood for not cooperating with his friends. A man bent on seeking detachment from worldly possessions should hot hesitate to disobey the commands to the contrary, for his disobedience will help him to attain the goal. He resolves to practise voluntary poverty to conquer desires.

Ahimsā should not mean lack of discipline and regard for justice demands reward or punishment for a person according to his

deeds. A wrong-doer should submit to fine or punishment by the proper authorities. This may entail physical injury but in spirit the step is to reform him for the society.

Ahimsā sometimes may result into himsā i.e. it may be ahimsā only in letter and not in spirit. For instance if a child steals something and the mother knowing it does not advise or admonish the child not to do such things and commit such blunders, she is doing violence to it, for in reality she does not teach the child the truth but helps it to develop the habit of stealing.

Aspects of Ahimsā—Ahimsā has got two aspects—negative and positive. Not to injure others is negative ahimsā. Other forms of negative ahimsā are not to speak harsh words, not to have ill-will, anger, spite, cruelty, the torture of men and animals, starvation and exploitation, humiliation and oppression of the weak, killing of their self respect, etc. The essence of himsā consists in violent desire to harm.

The positive aspect is the cultivation of goodwill and love towards all. Love implies compassion (*Karuṇā*). forgiveness (*Ksamā*) and disinterested service (*Sevā*). An ahimsaka is compassionate towards the distressed and attempts to put an end to their distress. He loves those who consider themselves to be his enemy and forgives those who do wrong to him. He thinks it his duty to help those who require the help.

Positive ahimsā expects of us not to harbour any ill-will or uncharitable thought even against him who wishes and does harm to him. Evil cannot be overcome by evil, by violence or tit-for-tat mentality. To believe in violence means to deny the spiritual unity of man. It means to come down to the level of the evil-doer and contribute to the evil and move in the vicious circle.

The positive aspect is to conquer evil by good. Ahiṁsā in its positive form means to have belief in the essential goodness of human nature. It aims at the realization by the evil-doer, of the spiritual oneness with the so called opponent. It requires of a non-violent man to develop inner strength to restrain the feeling of retaliation and hatred and thus to have the power of forgiveness.

Absolute positive ahimsā means to have selfless love for all whether friend or foe. It requires a man to eschew all violence in thought word and deed. It demands freedom from ill-will hatred and anger.

Positive ahimsā requires more fearlessness and innate strength. It means not to misuse the strength by oppressing the weak and the down-trodden. It means to forgive the person who has done wrong to him by mistake, or even in ignorance or even in mischief, so far as the wrong-doer repents for his misdeed and is intent upon not committing that in future.

Fearlessness is an essential quality of an ahimsaka. It means not to be afraid of hunger, thirst or greed, of consequences after having taken the right step, not to be afraid even of death.

(Abhayadāna) The gift of fearlessness is the best of all gifts. This shows that one's highest conduct is not to be a source of fear, terror or trouble to others. This means that the person means no harm to any body in creation not only in outer form i.e. in word and deed but even in thought. The Lord says in Bhagavadgītā that from whom the world does not shrink and who does not shrink from the world, he is dear to Him.[1]

Positive ahiṁsā requires a non-violent man to be charitable. Charity is an aspect of goodwill or benevolence and therefore is attached with the generous and kind side of human nature. It is a disposition to share with others, with those who are in need of what one has got in excess. It is a social and an unselfish act.

Charity in itself has two aspects—negative and positive. The negative aspect makes a charitable man not to injure others. He finds happiness in the happiness of others and is grieved to see others in grief. When himself injured a charity-minded man is swift to forgive. Positively it confers benefits and gives away to those who are in need.

Ahimsā is connected with justice and eschews partiality and favouritism not allowing itself to be misled by mere fondness.

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1 BG, XII. 15.

Ahimsā requires wisdom. discretion and intellect. An ahimsaka tries to understand the experiences of others and makes them his own. He tries to realize others' circumstances, their view-point, ideas, purposes, aspirations, motives, pleasures, pains, joys and sorrows. In this way he rejoices with those who rejoice and weeps with those who weep. The sympathetic behaviour wins even cruel beings. However, although soft, an ahimsaka is as firm as a rock and refuses to be led away by unrighteousness and unreality.

As said above the gift of fearlessness (abhayadāna) originating from ahimsā is the greatest of all virtues. An ahimsaka is not an object of fear for anyone, even not for the subhuman world, yet the world has got awe and reverence for him, for his honesty and selflessness, for his forgiveness and generosity. He is revered for his austere and apparently unsympathetic attitude towards those who are not on the right path and are swayed away by evil motives.

Non-violence requires mastery over all desires and conflicts of mind attachement, aversions, etc. It requires true knowledge about the world, its ephemerality, the so called pleasures about the temporary relationship with one's own kiths and kins. True knowledge kills all such passions and passions thus killed, a man of restraint will not commit himsā. His desires being killed, he has the only desire to do unto others what he wants to do for himself.

A man of jealousy is a himsaka, for he cannot tolerate others' prosperity, whereas a man of ahimsā is happy to see others in possession of those qualities which he does not possess himself. Anger is himsā for it makes one to wish harm to others, to talk harshly to others and even to do harm to others. Hatred vitiates the mind, creates duality and takes its victim far from the realization of spiritual unity of man with man.

Life is dependant on life. Himsā is an inherent necessity for the life of body. A man in flesh and blood cannot be entirely free from himsā. The very act of moving about, living, eating and drinking essentially involves some destruction of life even though it may be insignificant. Man has to destroy some life not only for sustaining his own body but also for protecting those who are under his care. However, it is unavoidable himsā and hence permissible.

Apart from the above mentioned unavoidable hiṁsā, there are some other instances of hiṁsā which also are unavoidable. For instance, hiṁsā may be committed out of a sense of duty in distress when one has to restrain a madman from committing violence, or a murderer from committing a murder, or kill snakes, mad dogs, tigers, vermin infected animals in the interests of society (Āpaddharma). A full-fledged ahiṁsaka has not to take these violent steps even in these cases as he can subdue and check all by his perfectly non-violent methods whereas for ordinary people there is no way left but to use violence for the same purpose. The greater the man's progress towards perfection the more is his knowledge of non-violent ways of dealing with such situation and less the need to fall back on violent ways.

The inevitable hiṁsā that a man of ahimsā is to commit must be the minimum, rooted in discrimination and must have restraint and detachment at its back. It must be committed after all means to avoid it have proved failure.

Whether a particular act is hiṁsā or ahimsā can be decided by knowing the intention and the aim of performing that hiṁsā, whatever the motive may be whether on the ground of the health or the like. To injure a being for the sake of the being is not hiṁsā, for it is in the interests of the being. However, commitment of himsā should be always after discrimination. As said before, a man who harbours ill-will against others is equally guilty of hiṁsā because for fear of society or want of opportunity he fails to translate his ill thought into action.

Ahiṁsā requires to be practised with regard to animals and even plants also to the best of one's capacity, This view point prohibits meat-eating. Flesh cannot be got without killing animals. Moreover, meat-eating becomes an impediment in our way of spiritual development. It is a hindrance in curbing our passions, for the old saying goes—'as the food so the mind.' Animal food develops animality. However, food alone does not make one himsaka or ahimsaka. A meat-eater with all other good qualities of head and heart and aware of his limitation of meat-eating is better than a non-meat-eater who is proud of not touching meat and is vitiated by jealousy, greed, lust and anger.

Non-violence demands from its sincere follower the abandonment of non-violent ways of earning livelihood such as hunting. butchery, etc. It demands of him to give up exploitation and bribery, etc.

Ahiṁsā means tolerance but it refuses to be tolerant where tolerance means simply to co-operate with what is harmful. A teacher cannot tolerate a characterless student in his class whose presence and continuance in the class may lead many astray. If the student does not repent and obstinately sticks to his or her immoral ways, the teacher does not commit hiṁsā when he turns the student out of the school. It is in the interests of the students and for protection of chastity and not based on any selfish motive. On the other hand a master may tolerate a servant who is below average in intellect, slow in work but has nobody to support. Here the master sacrifices his interests in the interests of the servant who by nature is slow in work inspite of his efforts to be quick, and if turned out by his master, would be out of employment, penniless and in great difficulty to pass his days.

Ahiṁsā means not to deceive others but to fulfil one's promise. However, if a person in decent has been made drunk, and in this state, he is made to promise something and afterwards in his sober state when asked to fulfil the promise, he does not remember it and refuses to fulfil the promise, he is not committing hiṁsā. He was made drunk deceitfully and cannot be expected to make good his promise made in his intoxicated state.

Ahiṁsā requires self-introspection. A man of self-analysis will find that often he is at fault and instead of blaming others he will blame himself. Thus many occassions of irritation due to differences of ideas can be avoided and the work carried on smoothly.

Ahiṁsā should as far as possible be practised in all fields of human activity—domestic, social, educational and political—and at every stage of life—Brahmacarya (student life), Grahastha (householder's life), Vānaprastha (mendicant's life) and Sannyāsa (ascetic life). Non-violence is a golden thread that brings nearer the so called opponents and enemies uniting them with spiritual bonds of unity and makes them aware of the oneness of soul.

Domestic Field—Ahiṁsā in domestic field helps to a great extent in its successful running and works wonders. Domestic happiness depends upon patience, mutual understanding, self-sacrifice, sincerity and the like. All these qualities are different aspects of ahiṁsā. Misunderstandings are frequently the cause of domestic disturbances, especially in joint families. An effort to understand each other lessens the chances of such disturbances. Domestic peace and progress require self-sacrifice. If a single member of a house has got the strength of sacrificing his or her desires for the satisfaction of the desires of others, happiness of the domestic life is maintained. Sincerity for each other creates mutual trust, affection, sympathy and the feeling of finding one's joy in the joy of others and grief in the grief of others. Ahiṁsā in the domestic field guides one to eat after others have been satisfied, enjoy after others have been given the chances of enjoyment, satisfy one's own personal needs after others' needs have been satisfied, in short to enjoy anything good after others have had the share.

However, discipline is not to be neglected in domestic life. A domestic life without proper discipline of each and every member will go to ruins. No doubt, a mother has to have affection for her child, but indiscriminate affection, which may cause harm, should be done away with. A mother, who becomes strict with her child to make it abstain from doing anything wrong, is not committing himsā, even though the child may feel grief at that moment but the mother is strict in the interests of her child not in her own interests.

If a man behaves strictly with his wife who is unruly, quarrelsome, discourteous and backbiter, he is not committing himsā. If a mother-in-law behaves strictly with her daughter-in-law so that her tendency to dominate and exercise her own self-will against the wishes of the other members of the family is controlled and modified, she is not crushing her feelings but shaping them in the interests of the domestic peace and order.

If the servants of the house are kept under control, but given their due and treated as members of the house and made to work honestly and in a disciplinary way, that is not committing himsā

However, to take the children and daughters-in-law as the property and dominate them and crush their will or to overrule them, and thrust one's own will over them is himsā. Similarly to rebuke servants badly, not to talk to them affectionately and not to make them feel happy and quite at home, is himsā.

Himsā or Ahimsā in the domestic field lies in the attitude that one keeps with one's neighbours, relations and friends. To refrain from back biting against neighbours, help them in the hour of need and adversity, to be happy in their happiness and miserable in their misery, is to practise ahimsā.

If a neighbour is feeling jealous and wants to do harm, one should not submit to his feeling of harming but pity his sense of ill-will and ignorance. Efforts should be made to change his attitude by means of love. For, the cause of jealousy is, frequently the fear of a man that he is not dominated by a man of prosperity. When he realizes that others' prosperity helps him in being prosperous, he is happy to see others happy.

The same is the case with relations and friends. Ahimsā makes it incumbent on its followers to be of help to friends and relations, and not to be swayed by their opinions. Ahimsā does not lie in inviting each other to feasts. It lies in helping each other in distress, in warning each other against the pitfalls of life.

If a relation proves an impediment in the way of future career and progress in life, and a person does not pay heed to his ideas and works in accordance with his conscience, he is not doing wrong or causing himsā even if the relation may feel it. Or, if a relation is going astray and inspite of warnings does not come to his senses, on the contrary his association proves harmful then to dissociate with him is not himsā. Similarly to dissociate with a friend, fallen into evil ways and determined to continue unabashed, is not himsā.

If an elder brother or sister behaves with youngsters rather strictly, he or she does not commit himsā even if the strict behaviour makes them feel that they are put to restraint. If a younger one checks his elder sister or brother from going astray, he or she is not committing himsā, even if checking makes the victim to feel hurt.

Not to give due education to children in the interests of their career but to spend on pomp and show is himsā on the part of the parents against their children.

Ahimsā in a joint family lies in treating children all alike, whether they are one's own or that of other members of the family. If a daughter-in-law is not treated rightly by her husband's relations and she demands her due from them, if she fights against the step-motherly treatment that is met out to her and fights against the wrong restrictions put on her to check her self-development, she is not committing himsā.

If a son or daughter non-co-operates with his or her parents and elders in treating the servants as slaves and if parents feel and want him or her not to go against their wishes, the steadfastness of the son or the daughter to stick to the resolution against the parents' wish is not himsā.

Similarly if a boy or a girl wants to tread the path of righteousness, selflessness or higher pursuit of life and if parents want him or her to lead a good outward life of pomp and show, even though at the cost of others' necessities and comforts, the determination of children to die for righteousness is not himsā.

If a non-vegetarian family does not allow a child to abstain from meat-eating on its request to permit it to do so and if the child insists against the will of the parents, it is not committing himsā for it is on the right side, not desiring to nourish the taste at the cost of the life of an innocent animal.

In short, not to injure anyone in thought, word and deed not merely literally but in true spirit is ahimsā. Not to injure neither literally, nor in spirit is the best form of ahimsā, but imperfect individuals cannot always do justice to ahimsā both in letter and spirit, so himsā in letter though not in spirit is permissible in order to develop ahimsā in spirit.

Ahiṁsā, as seen above has a great scope in playing its part in the domestic field. It helps in the [illegible]gress of the members of the house and thereby helps in the [illegible] of the society, nation country and there-through the w[illegible]

Social Field—A society is a collection of individuals united by certain relations or modes of behaviour which mark them from others who do not enter into those relations and differ from them in behaviour. Social development is based on the goodwill of each other, strong moral foundation of men and women, proper care and education of children and looking after of the aged. Ahiṁsā helps in avoiding cut-throat competition among social members. It helps in the development of each other by putting sincere efforts to attain the common goal—perfect development of men and women, the children and the aged in every sphere of life, whether moral, physical or mental. Ahimsā helps in the elimination of evil not by evil but by good force. However, it does not mean and is not to be confused with cowardice, which is worse than violence. For example, if a woman is assaulted, she must have fearlessness enough to face the test she is put to, and should prefer death to dishonour. A pure and fearless woman, firstly cannot be a victim of even the most brutal man. We cannot forget the example of Sītā, whom Rāvana could not touch on account of the lustre of her purity.

However, if a woman does not possess the highest type of courage, she should save her honour by any means whatsoever. Violence in that case becomes inevitable to safeguard chastity, to resist the wickedness and impurity and discourage and remove the sources of such evil intentions.

If a band of thieves attacks the master of a house and beats him with the lathis with the aim of killing him, it is the duty of his friend to save him against those murderers by means of violence, in case he lacks the strength to treat them non-violently and sacrifice himself to save his friend.

To make an effort to bring a person on the right path and make him understand the value of morals, if one behaves with him strictly, that will not be himsā, having a good intention of making his life a success. If a murderer is not made to give up his habit of murdering innocent beings by any non-violent means and has proved himself a nuisance to others, he is to be deprived of his life in the interests of the welfare of the society.

It is ahimsā to report the case to the court and use the law, when an old woman is deceived by her tenants and is not given the

due rent for the property and has exhausted all other means to make him to realize the duty. Similarly a lender who has not been repaid money by the borrower adopts the non-violent attitude when he approached the law and makes the borrower suffer for his dishonesty.

If a murderer is not made to give up his habits of murdering innocent beings by any non-violent means and has proved himself a nuisance to others, he is to be deprived of his life in the interests of the welfare of the society.

If a madman is not controlled by any means whatsoever, he is to be relieved from life in the interests of the society.

To punish a rogue who in the guise of a saint has proved himself a man of unchastity, is not himsā in the interests of the welfare of all.

If a society puts a bar on the working of the youths, who are going against the welfare of the society that is not committing himsā.

If a person has been proved to be the thief of the public gardens, the products of which are prohibitted to be taken and if he has paid no heed to the warnings of the authorities of the society, to punish him is not hiṁsā in absence of any other alternative.

If the temples, mosques, and gurudwaras are misused by certain members of the society and the members are not ashamed of public opinion regarding their misdeeds, to punish them in the interests of the social welfare and to maintain the sanctity of the temples is not himsā even though these people may feel hurt and have to undergo sufferings for their misdeeds.

If a leader of the society misuses his power and trust vested in him by the people and does not mind the repeated warnings and hints from the people, the society does not commit himsā, if he is punished for his misdeeds.

If a family in a society has been troubling the neighbours in every way and has become an impediment in their way of progress, and if they file a suit against them after having left no source to compromise with them they are not committing himsā.

To punish an individual for making him to give up the habit of drinking is not himsā when he does not give up the bad habit of his own accord.

If some individuals in the interests of the society take such steps which the society and the parents may misunderstand and oppose and the individuals being sure of the achievements of their steps go against the wishes of their parents and society, they are not committing himsā for they are determined to be steadfast in their view-point in the interests of the society.

If an individual goes against the wishes of the society in approaching the problem of his life and thinks that he is correct, he is not committing hiṁsā.

Apparently seeming ahimsā may have hiṁsā at its root. An owner of the house may be approached by a needy person to give him accommodation for a number of days. If the owner inspite of having enough of space refuses to give him accommodation in very sweet words and the needy person faces accommodation problem very badly, this is hiṁsā on the part of the house-holder.

If a person though a sweet talker in front is a very bad back-biter causing rifts between the people, he is liable to commit the sin of hiṁsā.

A person, not lending to another the things of necessity, though being in possession of more than is required for himself is committing hiṁsā.

Not to help those who require the help and beg for the same is himsā.

Ahiṁsā demands fair means to attain fair end. Unfair means may lead to the goal quickly but the attainment will be ephemeral. At present we have got the example of Acarya Vinoba Bhave who collects land for the landless by appealing to the hearts of the land-lords. This is the living proof of non-violent means to attain the greatest end.

Not to give the labourers their due is hiṁsā. To give to those who are quite hale and hearty is hiṁsā for that results in increasing the lethargy of pretending beggars and thus impoverish the society.

To borrow money and not to return is double himsā, for on the one hand it results in mistrust on the part of the lender and his feelings of helping the needy are injured and on the other hand the cause of the needy section of the society, truly deserving help is injured.

To flatter others to gain from them something and to mock at them is himsā, for it injures the feelings of man. To be proud and think oneself superior to others results in unperceived himsā, for the proud man thinks others to be his own property. The thought will make him to injure them for his own sake. To take care of one's own children and family at the cost of others is himsā. To hold others responsible for what one should blame one's ownself is himsā. Not to help the physically handicapped and the blind is himsā on the part of the society. Highest non-violence lies in changing the wicked by non-violent means, for more or less godliness is found in every human being, however brute he may be. To change them by non-violent means requires more purity and renunciation.

Ahimsā demands of the members of the society, not to interfere with each other. Let each individual grow his or her own individuality. Let every member try to see goodness in others. Let him not make destructive and discouraging criticism of his fellow beings. Let him help others to push and progress forward. Working in this process is called ahimsā.

The members of the society who want to do away with thieves and the like are to reduce their desire for property. They should not be slave to their property at the cost of others' needs. Whatever they have got that should be properly looked after.

If the rich help the needy they will have the satisfaction of doing something noble and they will earn gratitude of their poor fellow men.

Those who are unemployed or underemployed should be helped with employment by the responsible members of the society, so that they have not to be the potential beggars of the society.

Positive ahimsā also includes the plans for uplifting the morale of the people. A society should arrange the associations of such

great souls whose presence will serve as an inspiration for its members and lead them from the violent path towards the path of the spirit.

Those who are bent upon harming the society, should be taken care of and paid due attention. Efforts should be made to find out the causes of their ill behaviour and the remedies to those causes should be sought after. The blind and the orphans demand the opening of the orphanages, where they may be taken care of. Ahimsā demands to avoid and do away with social iniquity and disparity.

The members of the society are to develop the faculty of renunciation. They must have the desire to renounce whatever they think they possess in excess and give it away to the needy and the deserving.

The tendency to feel happy on seeing others happy, helps in killing the tendency of jealousy. Sympathy for others gives rise to compassion.

A yogī, who has sacrificed his life on the alter of self-realization rejects violence. His perfection in non-violence and other virtues makes even the so called notorious ones to forget their wickedness and change even murderers into saints.

A society is very much in need of such members. The development of individual ahiṁsā as such is very necessary. Ahiṁsā developed in thought, word and deed helps in the solution of social problems without any fuss. That society which has got the men of ahimsā of the calibre of Buddha and Christ can easily solve the otherwise tough problems of beggary, character, moral insecurity, insecurity of life and property. They can change the wicked into men of God, of the poor, of the lowliest and the lost. The members of the society have to pay due attention to moral development, so as to be able to serve mankind more non-violently, humanely and patiently.

Ahimsā is the basis of progressive society. Those who sin more are enveloped in ignorance. Let those who believe in and know the power of non-violence make themselves more perfect in the

virtue of non-violence, so that their perfection helps in the quick removal of ignorance and violence.

Meanwhile, those cases which are not solved otherwise due to imperfection of human beings are to be solved by violent ways to avoid disorder and indiscipline in the society.

When a society consists of such members as have selfless love towards all whether friend or foe and struggle against obstacles caused by the other members of the society with patience and struggle against forbearance, the torch of ahiṁsā burns in the society and contributes to its welfare.

Ahimsā, thus, is not meant for those only who go to Himalayas. The real test of the virtue of ahimsā is in the society admist the people of all ranks. Ahimsā requires of each individual to practise and train himself in the art of ahimsā which requires practice in other virtues as well. Renunciation, and self-control are essential for one who practise ahimsā.

Ahimsā is the life of a society and its progress. Ahimsā and selfless love are the two sides of a coin. Only he who has feeling for others and can realize their needs, worries, responsibilities and circumstances, can help those, forgive those who err, attain purity and make others pure. Purity is the foundation of all social progress.

Educa ion—Education and ahimsā are interdependent. The virtue of ahimsā needs cducation in its practice and education is best imparted with the weapon of non-violence.

A teacher who teaches his students with patience and perserverence, tries to understand their limitations and in the light of those limitations attempts to impart knowledge in such a way so that the stndents are able to grasp, becomes the most successful teacher. Such a teacher uses punishment as the last resort, when the student becomes incorrigible and no other way seems to the teacher at the moment to set the student right. He is not committing himsā when he behaves strictly with the student in order to keep him under discipline in the interests of his future career or to draw his attention towards studies.

If strict rules are upheld by the superintendent of a hostel to lessen the chances of students from going astray, he is not committing himsā even though immature students feel it as restriction.

Not to treat students equally without prejudices and favouritism is himsā on the part of the teacher. To mark the papers not in accordance with the merit but on the basis of recommendations or being won over by bribery etc., is himsā on the part of the teacher and on the part of the student who is in an effort to win over the examiner by tempting him. To admit the students not on the basis of merit but on the basis of mere recommendations is himsā on the part of the authorities. To give monetary help to students not on the basis of merit but on the basis of favouritism is hiṁsā.

Not to revere teachers and backbiting against them who try their best to satisfy the students is himsā on the part of the students. Not to utilize the property of an institution sincerely is himsā. To misuse the public money and material by the authorities is himsā on the part of the authorities. Not to be dutiful is himsā both for teachers and for students.

Students are not to use coercion against the authorities. United in their sincere and right efforts the authorities are sure to give them their due. Ahimsā demands of students to cultivate friendship with the students of other faiths, have a scrupulous character and chivalry in their behaviour with girl students.

Ahimsā plays a great part in teacher-taught relationship. Students are quick to find fault with their teachers without understanding their difficulty. Mutual understanding is very essential between students and teachers. Before demanding rights, students should be aware of their duties and fulfil the same.

Political Field—Ahiṁsā is applicable even in the field of politics which unfortunately has been misunderstood to be the occupation of those who have nothing to do with virtues like ahimsā and truth. Ahiṁsā demands of the people to respect each other's religion and avoid compulsion. Compulsion cannot harmonise relations between different religious sects.

Administration should go into the hands of the fittest and people should be employed on the basis of merit not on the basis of communalism. Administration has nothing to do with communalism.

Different communities should pay the utmost attention to the feelings of each other. A person of self-respect avoids the chances for causing irritation.

A ruler, when attacked by enemies, has to fight in the interests of the people and the country, having no other source left. Not to misuse the money and the property of the country means the practice of Ahimsā by the ruler concerned. Ahimsā of a ruler makes him not to interfere with the matters of other countries, not to dominate others and not to be dominated by them.

Ahiṁsā is a unique weapon to fight the battle of life, to find spiritual unity with mankind and the sub-human world. By means of ahimsā, one is able to hate the sin and yet love the sinner. Non-violence has the power to appeal to the heart of another man and awaken his conscience and good sense at the right occasion. It only requires the moral development and not the physical strength and hence can be used by the young men as well as by the aged.



CHAPTER II

AHIṀSĀ IN VEDAS, EPICS AND PURĀṆAS*

Ahimsā in Saṁhitās

People in the age of Saṁhitās were the worshippers of the powers of nature—Agni, Indra, Marut, Varuṇa, Savitr, Pūṣaṇ, etc. No doubt they prayed to their favourite gods, to fulfil their own physical needs but at the same time they were aware of their duty towards their fellow beings. In their prayer to Indra, Varuṇa, they appealed for granting strength and goodwill to all singers.[1] They wanted to be gentle and united and besought Indra for the slumber of hostile spirits.[2] They did not struggle only for their own good, they wished the good of all, they entreated Bṛhaspati to protect the mortals from distress.[3] They would propitiate gods to get wealth in abundance[4] not only for their own pleasures but to give to others also. Malignant people were despised by the worshippers. They prayed to Agni to keep them away from those who are malicious[5] and smite him down who does not give.[6]

Vedic people aspired to be good to do good, to listen to only what is good and see only that which is free from evil.[7] They begged of Bṛhaspati not to allow unrighteous men to attain the highest bliss.[8] Soma was known as the leader of the people along the straightest path and was believed to give happiness to him who would keep the law.[9]

The Vedic people were sincere to their friends so much so that Varuṇa was prayed by them not to allow them to see their friends' destitute.[10] They sought the protection of gods and took refuge in Kapañjali, to escape from the oppression of any sinner.[11] Pleasant

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* The concept of ahiṁsā in the Epics and the Purāṇas is also given in this very chapter For details vide Preface.

1 RV, I. 29 4. 2. Ibid. I. 29 4. 3. Ibid. I. 34 4. 4. Ibid VII. I. 5, 23, 24 5. Ibid. VIII. 36 15 6. Ibid. I. 36 16. 7. Ibid. I. 89. 8 8. Ibid II. 3 23, II. 8. 12 9. Ibid. I. 91. 7. 10. Ibid. II. 3. 28, V. 7. 9. 11. 11. Ibid. II 4. 2. 43.

speech was appreciated by a Vedic man with this belief that gods addressed to sweet speakers sweetly.[1]

A Vedic man hated treachery and unfaithfulness and had decided not to go to anybody's feast possessing treacherous character.[2] Pūsan was called by him, the friend of the pious.[3] Devotees of Pūṣan were required therefore to be pious. A pious man is devoid of malice and impurity. Mitra, Varuṇa and Aryaman were praised by Vedic Āryans, as true to law and terrible haters of falsehood. They wanted to be under their protection.[4] They hated scorn and pride and prayed for the removal of the same.[5] Gods were besought for wisdom and delight.[6]

People of the Vedic age used to share their wealth with others. They had a belief that those who do not share with others are ruined by wealth.[7] According to their conception Indra subdues the lawless to the lawful.[8] They wished to have no thought of enmity and prayed to keep them (worshippers) away from all such thoughts.[9] They had a desire to show affection to each other as a cow shows it to her new born calf.[10]

A dutiful son was expected to be obedient to his father and like-minded with the mother. A woman was expected to speak sweet and gentle words to her husband.[11] Relationship between brother and sister was agreeable. They used to speak with each other with good intentions.[12]

The Vedic people did not get divided and used to accomplish whatever they wanted, together. They used to move on with joint labour and spoke what was agreeable to each other. They were to have common food and drink and were to worship Agni unitedly like spokes about a nave.[13] They used to feel satisfied and therefore happy on the day on which they would be able to gain virtue, conquer evil and become guiltless.[14] Vedic people disliked niggardliness and hatred against each other.[15] They wanted to be dear to

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1. RV. III. 55 7. 2. Ibid IV. 3. 13. 3. Ibid. VI 5. 55. 4. Ibid IV. 65. 13. 5. Ibid. VIII. 1. 2, 15. 6 Ibid. III 63 24. 7 Ibid X. 110. 5, 6. 8 Ibid. I. 132 4. 9. Ibid. X. 63. 12. 10. AV, XXXVI. I. 11. Ibid. III. 30. I, III. 30. 2. 12. Ibid. III. 30 3, 4, 5, 6. 13. Ibid. III. 30. 3, 4, 5, 6. 14 Ibid. XVI. 6. 1, 3, 7. 15. Ibid. XVI. 6. 1, 3, 7.

all whether friend or foe, noble or ignoble[1] and loved fearlessness. Indra was prayed by them for grant of fearlessness from all quarters, from friend, enemy, known, unknown, day and night.[2]

The ancient people of Vedic times used to keep the vow of righteousness and entreated Agni to give them the strength therefor and make them successful in the effort. While praying to gods they used to say—'I shall keep the vow of righteousness. Bless me with strength therefor. May success attend to me. I enter from untruth to truth. I abandon untruth and accept truth.[3]

Evidently the Vedic people were inclined to resort to vows. They prayed to gods to make them travellers on the path of righteousness and followers of honesty. They were in search of good friends and prayed for bestowing on them good friendship.[4] Vedic people made a devout request to gods to lead them to riches through righteous paths and remove every sin that made them wonder and stray.[5] Apparently people of the Vedic age cared equally for means as for ends.

Apart from the desires for riches, domestic welfare, cattle, sons, etc., ancient people aspired for wisdom too and prayed to Varuṇa, Agni and Prajāpati for the same.[6] They wanted peace within, without, in the sky, air, earth, plants, trees, all gods universe, and everywhere.[7] They wanted that strength that would make all the creatures regard them as their friends and entreated gods for the same [8]

This prayer for friendship shows the inner thirst for friendliness, mutual trust, co-operation and help to all that inhabits this universe. Vedic people had faith in piousness and morality of gods. Bṛhaspati was prayed by them to amend the deep-rooted defects of eye, mind or heart. They would pray and beg for the graciousness and mercy of the Lord of the world.[9]

The ancient man prayed for strength, energy, splendour, righteous indignance and light.[10] Such sincere and zealous

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1. AV, XIX 62. 1. 2. Ibid. XIX. 15 6. 3. YV, I. 5 4. Ibid. IV. 27. 5. Ibid. V. 36. 6. Ibid XXXII. 14, 15. 7. Ibid XXXVI. 17. 8. Ibid. XXXVI. 18. 9. Ibid XXXVI. I. 10. Ibid. XIX. 9.

worshippers, praying for those very treasures that are embodied by Almighty were devotees of ahiṁsā, for, lustre (Teja), energy (Vīrya), Strength (Bala) and Light (Saha) cling and decorate only that fortunate one who is an embodiment of selfless love, goodwill, help, sympathy and happiness to see others happy.

Only a man of ahiṁsā harder than stone and softer than flower, possessed with the strength of universal love can be in possession of energy, splendour and illumination that shatter all sorts of darkness to nothingness and spread light everywhere within and without. Right indignation means indignation for evil and all its offshoots.

The Samhitās teach us not to wish ill to others and pray to God not to let them love evil speech.[1]

Charity is praised in the Rgveda and prayers are offered for the welfare of those charity-minded people who are desirous of giving [2] Only a believer in goodness and a man of feeling for others can depart from the things owned by him. To give in charity means to help the needy, by providing him with necessary things. To help means to be a well wisher, to be sorrowful to see others in sorrow and make an effort to put an end to their misery.

The Vedic people had an intent desire to get rid of all sorts of ill thoughts and used to think that day conquered by them on which they could prevail upon evil and sin.[3] They had faith in truthful speech. They wished and prayed that truthful speech might guard them.[4] This devotion towards truth shows regard for morality. Truth helps in practising ahiṁsā.

According to the belief of ancient people, help to others liberates a man. They prayed to Pūṣan, to urge him who would not give and make thus the niggard's soul free.[5] They prayed to God to give them strength that might enable them to protect each other, to eat and dine together, to work together, to study for enlightenment so that they might live in unity and love without hating each other.[6]

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1 RV, I. 41. 8, 9. 2. Ibid. X. 151. 2. 3. Ibid X 164. 5. 4. Ibid. X. 37. 2. 5 Ibid. VI. 53. 5. 6. TA, VIII. I. I.

Ahiṁsā in Upaniṣads

According to Bṛhadāraṇyakopaniṣad, one becomes good by good action and bad by bad action.[1] As one thinks and acts, so does one become. The doer of good deeds becomes good and the doer of bad deeds becomes bad. Virtues make one virtuous and wickedness makes one wicked. Others, however, say that man consists of desires. As is his desire, so is his will; so is the deed that he does. Whatever deed he does that he attains.[2]

Thus people of the Upaniṣadic age had knowledge of goodness, virtue and vice. They believed in the reward of good deeds. Upaniṣads appreciate noble will and noble desires.

The threefold offspring of Prajāpati, gods, men and demons lived with their father, Prajāpati as students of sacred knowledge. After the completion of their studentship, gods requested Prajāpati to instruct them. Prajāpati uttered the letter 'da'. All the three offsprings understood the meaning of the letter 'da'. Gods understood that Prajāpati instructed them to control themselves—'Damayatta.'

According to Śaṅkara, gods are said to be naturally unruly and hence are asked to practise self-control.

Men understood that they were instructed to give—'Datta', for men by nature are avaricious and hence should distribute according to the best of their capacity. Demons understood that they were asked to be compassianate—'Dayādhvam.' Demons by nature are cruel, given to inflict injury on others, hence they should have compassion and be kind to all.[3]

All the three virtues mentioned above help a man in his effort to perfect himself in the practice of non-injury towards all. Self-control helps in overcoming the lustful passions, charity puts a stop to greed and the practice of compassion helps one in developing feeling for others and help others in misery.

According to Śaṅkara, there are no gods other than men. Devoid of self-control but possessed with good qualities, man is god.

1. BU, III. 2 13. 2. Ibid. IV. 4. 5. 3. Ibid. V. 2. 1-3.

If particularly greedy, man is man. If cruel and bent upon injuring others, man is a demon.

Man can attain all the three virtues that are a great help in realizing the true purpose of life—self-realization. A callous man may be called a demon in human form. This also confirms that infliction of injury upon others is to be vehemently denounced. A violent man is not better than a demon. The three injunctions require a man to be good and do good, even though he finds himself in the world of evil.

A mind of equipoise can be attained by the practice of self-denial that helps a man to face the onslaughts of joy and sorrow, without being elated and disheartened by happinesses and miseries.

True compassion demands of us not to be satisfied only with lip sympathy but help practically the sorrowful to destroy his sorrow.

The word 'austerity' has been used to comprehend all the forms of self-control.[1] Morality, truth, study of sacred books or listening to the same, peace, charity and sacrifice—all are termed as austerity.

Towards the end of the Chāndogya Upaniṣad, we find the parting advice to students that was given by Brahmā to Prajāpati, by Prajāpati to Manu and by Manu to mankind. According to this advice, after having learnt the Vedas, he who settles down in a home of his own, continues the study of what he has learnt, concentrates all his senses into the self, practises non-injury to all creatures except at holy places; behaving thus throughout his life attains the world of Brahma and does not return to this world again.[2] Śaṅkara translates '*sarva-bhūtāni*' as all creatures, both animate and inanimate. In this way, non-injury is to be extended to the animal world also. By the expression, 'except at holy places,' Śaṅkara means that even travelling as a mendicant causes pain to others but a mendicant is allowed to beg for alms, at sacred places.[3]

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1. NU, p. 140, 10th verse (One hundred and eight Upaniṣads Edited by Vāsudeva Laxman Śāstrī Pansikar, 1917). 2. CU, VIII. 15. 1. 3. Bhiksānimittamaṭanādināpi parapīḍā syām (vide Śaṅkara's commentary on CU, VIII 15, 1).

Herein is found the culmination of ahiṁsā—not to trouble others by being dependent on them, not to talk of taking life of any creature whatsoever.

In the Taittirīya Upaniṣad, the teacher exhorts the students to follow truth, virtue, welfare, prosperity, to revere parents, teachers and guests as God, to practise blameless deeds, follow even teachers only in righteous deeds, to give with fear, in plenty, with modesty and sympathy. Students, when in doubt are asked to follow the footsteps of Brāhmaṇas who are competent to judge, devoted to good deeds, not led by others, not harsh and are lovers of virtue.[1]

According to Dr. Radhakrisnan,[2] Brāhmaṇas have a spontaneity of consciousness which is expressed in love for all beings. Their tenderness of sentiment and enlightened conscience should be the standard for all.

The above statement brings out the concept of Ahimsā, in the form of concept of love for all beings, which is said to be the fountain of all teaching and the doctrine of the Vedas.

Aim of Life

The aim of life, according to Upaniṣads is to realise self.[3] Austerity plays an important role in attaining self-realization. It helps us in cleaning our souls of all that is impure, sinful and imperfect.

As said already, all virtues come under one word, 'austerity.' Ahimsā, undoubtedly, is included among those virtues, nay, this principle leads all virtues. As mentioned before, positive ahimsā means to love others, to help the needy and the like.

The aim and theme of Kaṭha Upaniṣad is to teach charity. Significance of faith in giving what is worthy to be given in charity, has been fully dealt with, in this Upaniṣad. Ahiṁsā in reality means not to harm any person not only physically and apparently, but to be sincere and cautious in not harming anyone. To make it

1 TU, I 11. 2 Principal Upaniṣads by Dr. Radhakrishnan (Text with Translation and commentaries, Taittirīyopaniṣad I. 11) 3 BU, II. 4 5. 'Ātmā Vā're draṣṭavyaḥ.'

more clear, one may not harm others apparently but his actions, words and thoughts, may be in the long run, injurious to others. Likewise, if a person gives in charity a worthy thing and in faith, he follows ahiṁsā in spirit, whereas a thing given in charity by a person not with faith but only in name, means not to follow ahiṁsā in spirit, for in that case he is not charity-minded in the real sense.

Ahimsā demands sacrifice of all that is dear to us. Kaṭha Upaniṣad has distinguished these two different things—pleasure and definiteness. Man's highest good lies not in pleasure but in moral goodness. Man is approached by both pleasant and good. The wise resort to good and the simple ones to pleasant to enjoy the worldly pleasures.[1]

The Praśna Upaniṣad teaches us that Brahma-knowledge cannot be got without austerity, chastity and faith. The seer Pippalāda asked the seekers of Brahman, to live with him for one more year with chastity, austerity and faith.[2]

A man of chastity loses his foremost quality as soon as he injures anyone in thought, word or deed. Austerity is self-restraint. A man of self-restraint sacrifices his sensual enjoyments for the sake of self-realization. He never yields to his base desires. To injure others in anyway is to give in to a base desire. Right faith will not lead a man to such step that proves injurious and harmful to others.

Austerity is the root of the knowledge of self, Goodness is obtained by practising austerity, understanding is developed by goodness and knowledge of self comes by understanding.[3]

A body, burnt in the fire of austerity has no cremation and does not require any 'Śrāddha ceremony' like that cooked food that need not be cooked again.[4] This shows the glory of Tapas (austerity) that has its root in ahimsā.

Lord Brahmā, when approached by Āśvalāyana to instruct him in the knowledge of Brahman, to free him from impurities, said

1. KU, I. 2. 3. 2 PU, I 2. 3. MU, IV. 3. 4. PaiU, VI. 7.

to him—'Seek to know Brahman by faith, devotion, meditation and concentration. Not by work, by offspring or by wealth, but only by renunciation does one attain eternal life.'[1]

This instruction emphasises the right faith, absence of greed for son and money. 'Karma' can also mean rituals that have been underestimated before the lustre of meditation, concentration, faith and renunciation. Śaṅkara also gave preference to knowledge.

From the above contents of the Upaniṣads, we come to the conclusion that the highest aim in life and the highest good of life lies in attaining self-realization and immortality. Immortality is attained by knowing Brahman.

As said already knowledge of Ātman requires power of understanding, power of understanding is developed by possessing goodness and goodness is attained by practising austerity. Austerity is an inclusive word. It embraces all that is good and great. Ahimsā is to be given top-ranking position, the first place in all virtues.

Man's life is symbolically a sacrifice. Sacrifices in the Upanisads become self-denying acts. For example, Bṛhadāraṇyakopaniṣad opens with an accouut of Aśvamedha, interpreting it as an act in which the individual offers the whole universe in place of the horse and by the renunciation of the world attains, spiritual authority.[2]

A man of self-denial lives in the world but is not of the world. He has no attachment to worldly attraction, that compel one to harm and injure others.

Smṛtis and Merits of Ahimsā

Not to injure others results in attaining spiritual merit. Thus spiritual merit is attained not at the cost of others but by living for others.[3] Not to injure is one of the qualities that helps in the attainment of heavenly bliss.[4] According to Manu, the foremost of lawmakers, a man who injures innocent beings to please himself, never finds happiness, neither living nor dead.[5] He who does not cause

1. KaiU, Mantra 2. 2 BU, I. I 1 3 MS, IV. 238. 4. Ibid., IV. 24ɔ. 5. Ibid , V. 45.

the death of living creatures, desiring good of all obtains endless happiness.[1] He, who does not injure any creature, attains without an effort what he thinks of, what he undertakes and what he fixes his mind on.[2]

Ahiṁsā purifies soul, like water to body and knowledge to wisdom.[3]

Five great sacrifices have been mentioned for a householder, to expiate the five unavoidable sins that a householder commits in daily life. He is bound to have five slaughter houses, namely—

1. The hearth
2. The grinding stone
3. Pestle
4. Mortar
5. Water-vessel

Using these things, a householder is bound by the fetters of sin. In order to expiate sins committed through these unavoidable slaughter houses, Manu has prescribed five great sacrifices—

1. Teaching and studying is the sacrifice offered to Brahman.
2. Offering of water and food called tarpana, is the sacrifice to manes.
3. The burnt oblation is the sacrifice offered to gods.
4. Bali is the offering, offered to Bhūtas.
5. The hospitable reception to guests is an offering to man.[4]

Brahma yajña means to teach and to study. Reverence to guests is known as nr-yajña. Both of these are a type of practical and positive service of fellow beings.[5]

According to Bhāgavata Purāna, a man without performing such yajñas (sacrifices) is compared to a crow. Such a man falls unto terrific hell and feeds upon insects. He himself becomes a worm, lives in a pit of worms of hundred thousand yojanas in extent

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1. MS, V. 46. 2. Ibid., V. 47. 3. BS, 75, BDS, I. 5. 2 4. MS, III. 68-70, SS, Chap. V, BDS, II. 6 1-7. 5 BP, Skandha V, Adhyāya 26. 18.

and is prayed upon by worms, till, he expiates the sins, committed by non-performing of five sacrifices.

Five sacrifices are meant to awaken a householder, to make him aware that it is obligatory on him to practise ahiṁsā, to the best of his ability and try his utmost not to injure living beings while cleaning, cooking, using water and so on.[1]

The householders who perform five sacrifices and practice subjugation of senses, cannot be assailed by sin.[2]

Students and Ahimsā

A student is to abstain from all kinds of hiṁsā.[3] Student life is a preparation for Grhastha life (householder's life). Non-violence is an essential virtue for a Brahmacārī (celibate).[4]

A Hermit and Ahiṁsā

A hermit must remain indifferent towards all, whether they injure him or are kind to him.[5]

The Householder and Ahiṁsā

A householder should not injure any living being. He is to be gentle, restrained, firm and charitable.[6] He is to live for the welfare of all without injuring (anyone).[7]

Ruling Power and Ahimsā in Dharmasūtras

According to Gautama Dharma Sūtra, there is no sin on the part of a king to kill his foes in the battle except when the foes have lost their horses, charioteers and arms. He is not to kill those who join their hands with him, who flee with supplication, with scattered hair, who sit down with averted faces, who have climbed on eminences, or trees (in flight), messengers and those who declare themselves to be Brāhmanas.[8]

The ruling power as depicted in the Epics and Ahimsā

A. *Rāmāyaṇa*—Rama, otherwise an incarnation of ahiṁsā and compassion, did not hesitate to resort to violence, to protect the

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1. BP, Skandha V, Adhyāya 26, 18. 2. GP, CV. 57. 3. GDS, (Edtd. by H N Apte with the commentary of Hardatta), I. 3. 23. 4. MS, I. 177. 5. GDS, I. 3 23. 6. Ibid., I. 9. 73. 7. VDP. I. 2 11. 8. GDS, II. 1. 17, 18.

ascetics of Daṇḍaka forest. In fact, he, as a kṣatriya thought it his duty to protect the Brāhmanas and propagate sainthood.

Sītā narrated to Rāma, the story of an ascetic. Indra, intending to disturb the ascetic, came in the guise of a worrior and kept the excellent scimitar as a trust with him. The ascetic, intent upon preserving his trust went everywhere, with the scimitar. Constantly carrying the sword with him, the ascetic by degrees, forewent all thoughts about asceticism and had his thoughts involved in ferocious sentiments. He lost his sobriety, went off the path of righteousness and went to hell as a result of bearing that weapon in hand. Sītā further added, that arms and forest, kṣatriya virtue and asceticism were too opposites and suggested to Rāma to give up the arms that befouled one's spirits.[1]

Rāma replied, that kṣatriyas kept bows to do away with the word 'distressed' (Ārta) in the world. Rama, as a kṣatriya thought it his duty, to protect those ascetics of Daṇḍaka forest, who being under perils, had sought his protection. He could not violate his promise of protecting them, even if for that matter he would have to renounce Sītā and Lakṣmaṇa.[2] Protection of Brāhmaṇas, was incumbent on Rāma, even without any representation and what could he say, when he had promised to do so.[2]

This statement of Rāma, makes one to conclude that Rāma as a ruler, holding the destiny of his country-men in his hands, thought it his duty to protect the ascetics even by means of violence. His ahimsā laid in following his own dharma (Svadharma) disinterestedly, in protecting the Brāhmaṇas and living upto his promise.

B. *Mahābhārata*—According to Bhīṣma, kṣatriyas, when fight the battle, no doubt, torture many creatures, but after victory they secure the advancement of all. Sin that accrues from battle, is dissipated by charity; for a king punishes the wicked to maintain righteousness and to protect the people from plunder, destruction and affliction. He saves the subjects, gives them life, wealth and food. A king of righteousness, destroys those only who deserve to

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1. RA. IX. 2 Ibid., X, 3, 20.

be destroyed, not from any selfish motive but for the growth and advancement of his people. Just as the reclaimer while reclaiming a field, uproots paddy blades and weeds only to make paddy blades grow more vigourously, similarly a king slays some (unworthy and disloyal one), no doubt, but only to safeguard righteousness and true humaneness. The sin committed by the slaughterer, for the good of the many, is destroyed by penance and charity.[1]

The ruling power as depicted in Purāṇas and Ahiṁsā

The Bhāgavata Purāṇa allows a ruling power to kill the wicked. If a king kills him who is cruel to beings, minds only his development and is mean; that killing is non-killing, no matter whether the himsaka happens to be a man, a woman or an impotent.[2]

So, a king does not commit himsā if he kills some intolerable being for the welfare of the whole community. However, refuge to violence should be the last step to bring peace and order in the country.

But, a king or head of a state, has to treat the subjects or subordinates, as a mother treats her children.[3] However, he is not to submit to evil and evil-doer. Protection of the subjects is the quintessence of his duties.[4] A true and an ideal mother loves her child but does not put up with its wrong attitude and ill manners.

A king is not to use unfair means to conquer the earth.[5] To dissociate with unfair means is to associate with the virtue of ahiṁsā.

Law of Karman and Ahiṁsā in Epics

A. *Rāmāyana*—People in the age of Epics had belief in the 'Law of Karman.' A Brāhmana's son was dead in the reign of king Rāma. He came to the palace of Rāma and exclaimed with sorrow—'I do not remember to have ever uttered falsehood, or injured an animal or perpetrated any other crime. Therefore, for some other reason, has the boy gone to the abode of death.'[6]

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1. MBS. XCVII, 3-8 2. BP, Skandha IV, 17th Adhyāya, 26. 3. MBS. LVII, 41, 45, 47. 4. Ibid. 5. Ibid., XCVI, 1. 6. R, Uttarakāṇḍa LXXIII, 7.

After Rāma's leaving for the forest, king Daśaratha, thinking of Rāma's separation, bewailed—'I conclude, that, formerly I deprived many cows of their calves, and it is for this reason that the present calamity has befallen me.'[1]

The above two incidents serve as proof that people of the Epic age believed in the law of Karman. The sufferings that we have to undergo are the result of our own bad actions. To injure an animal results in the death of one's own son. Separating calves from their mothers, results in the separation from one's own dearest son.

B. *Mahābhārata*—A king, Sanaka by name had one hundred wives, but only one son. He was prepared to do anything evil or good to have hundred sons. A Brāhmaṇa suggested to him to sacrifice his only son Janata and let his queens smell the smoke of this sacrifice and that would give birth to hundred sons. Janata also would be born of his former mother, with a mark of gold at the back. The king consented. The boy was offered as the victim but mothers out of affection caught him and cried piteously. The Brāhmaṇa dragged him and made an offering of his fat. The bereaved mothers smelt the smell and afterwards hundred sons were born to the king, Janata being the eldest from his former mother.

The Brāhmaṇa and the king died in course of time. The king saw the Brāhmaṇa being grilled in the hell fire and asked him the reason of being in the hell. The Brāhmaṇa replied that it was the result of performing sacrifice for the king.[2]

As the Brāhmana showed an indifferent attitude to the motherly feelings and affection of the hundred queens and did not mind the injury done to Janata, by killing him just for satisfying the worldly desire of the king, he had to bear the fruits of his evil merciless and crude action. Although, it was for the satisfaction and joy of the king, but the Brāhmana being the preceptor, ought not to show the cruel way of satisfying the desire of the king.

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1. RA, Ayodhyākāṇḍa, XXXIX 4. 2. MBV. CXXVIII, 15-28; CXXIX, 2-12.

Even though the king appealed to him for showing him the good or bad means of acquiring hundred sons, he as the preceptor ought to have prevented him from using evil means to attain the end.

Thus, it is concluded, that he who injures the innocent persons, attains hell. 'As you sow so shall you reap'—This proverb is quite true according to Rāmāyaṇa and Mahābhārata.

The hermitage of a sage, was once taken by thieves, as a shelter to hide themselves from guardesmen. The guardsmen suspected the sage who was observing the vow of silence. They put him on 'Śūla' (a long pointed nail), together with other thieves. The virtuous minded sage did not die on 'Śūla' even though he did not get food for many years and practised the austere penances.

One day this great sage enquired of Dharma about the unconscious sin he had committed and for which he was suffering such a punishment. Dharma replied that a little insect was once pricked by him with a blade of grass and the punishment was the result of his own action.[1] Thus the injury done to others results in the injury to ourselves.

Ahiṁsā in its positive form has been practised in various ways, in ancient days. Forgiveness has been highly praised in the Mahābhārata. Yudhisṭhira asked Draupadī how he could afford to give up forgiveness that is an abode of truth, wisdom, three worlds and Brahmā himself.[2]

What is forgiveness ? It means not to return evil for evil but to keep patience and perseverence and win the opponents by means of fortitude.

Draupadī suggested to Yudhiṣṭhira to give up forgiveness towards Kurus and show his might but the abode of forgiveness, Yudhiṣthira replied that the anger in this world was the root of all destruction. A man, dominated by anger, is unable to discriminate between right and wrong and might kill him who was worthy to be adored. A self-controlled man does not act against those whose anger has been excited and thereby saves himself as well as others,

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1 MBV. CXVIII, 9-18. 2. Ibid , XXIX. 44.

acting as physician in case of both.[1] A wise man who does not come under the sway of his own anger, even though oppressed, rejoices in the next world for having treated a man of anger with indifference. According to the sage Vyāsa, a wise man should always forgive his wrong-doer, inspite of being in difficulty.

Anger makes a man blind to real state of things and he loses his way. He who conquers anger attains bravery, skill, dignity, generosity and other accomplishments that a man of character is in possession of. Only illiterate ones regard anger, equivalent to energy. Anger, in reality has been given place, to destroy the world. No peace would have been possible among mankind but for the persons who are equal to earth in forgiveness.[2] Mahābhārata exhorts the injured persons not to return their injuries, not to chastise the superiors in return when admonished by them and forgive every form of injury. A man of excellence always shows his forgiveness even when excited, oppressed and insulted. Yudhiṣthira, in order to make Draupadi know the significance of forgiving, quotes Kaśyapa; according to whom, forgiveness is virtue, sacrifice, Vedas, Śruti, Brahmā, truth, accummulated as well future merit, devout penance, purity and sustenance of the Universe. Humility and forgiveness adorn the self-controlled.[3]

Yudhisthira appealed to Draupadī, not to doubt the ancient religion which was formulated by the 'omniscient and omnipotent' sages.[4]

What is ancient religion? The above contents make it clear that the ancient religion is nothing more or nothing less than forgiveness that is the chief of all the virtues. Virtue is the only friend to cross the wordly ocean.

Not to speak ill of others is verbal ahimsā. He who does not speak ill of others does not indulge in self-praise.[5]

Rāma's attitude towards Kaikeyī may be termed as of the type of ahimsā. In the Araṇyakāṇḍa of Rāmāyaṇa, Lakṣmana in Pañcavaṭī, glorified Bharata and said to Rāma—'How can mother Kaikeyī,

1. MBV. XXIX. 5, 6, 9, 12. 2. Ibid XXIX. 15, 16, 21, 23, 25, 28, 32, 36, 39, 40, 55. 3. Ibid. 4. Ibid. XXXI. 23. 5. Ibid CCX 43-46.

whose husband is Daśaratha and son Bharata, can have such crooked ways'? Hearing this, non-violent Rāma who believed in returning good for evil and saw good in humanity, replied—'My brother, you should by no means, tax our second mother. Do thou talk of that lord of Ikṣvāku race Bharata'.[1]

The above words can note the belief of Rama in the creed of 'forgive and forget.' That is the foundation of Ahiṁsā. Being born in Kṣatriya caste, Rāma slayed those only, who deserved to be slain in the interests of Brāhmaṇas, saints and ascetics and never got enraged with those that ought not to be slain.

Rāma, the ideal of humanity would not have killed Yakṣiṇī because of her feminineness, but for the sake of the good of the people. He was coerced to end her life for the welfare of the masses. He was aware of her feminineness while killing her, that is why, he hesitated in the beginning to slay her.[2] Not only Rāma but Sītā also had faith in the virtue of ahiṃsā.

Sītā, when under the grip of Rāvaṇa, was surrounded by Rākṣasīs in Aśokavātikā, to keep watch on her, so that she might not run away. They also were instructed to tempt her to the luxurious life of Rāvaṇa, so that she might yield to Rāvaṇa's will.

One of the Rākṣasīs Trijaṭā by name saw a dream that forecast the victory of Rāma and defeat of Rāvaṇa. That demoness related the story of her dream to other demonesses and told them to implore her forgiveness so that she might save them from the mighty disaster.[3]

Sītā heard these words of the demoness and determined in her mind that in case Rāma would win and defeat Rāvaṇa, she as a victorious queen, would give protection to demoness.[4] All that they were doing to her were done on account of orders from Rāvaṇa. He (Rāvaṇa) would not have spared them, in case they disobeyed him.[5]

This considerate attitude of Sītā is non-violent. It also serves as an example for all the conquerers, that when in power they should protect the weak and not suppress them.

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1 RA. XIII. 35-38. 2. RB. XXVI. 13, 14. 3. RS. XXVII 39. 4. Ibid XXVII 47. 5. RY CXVI 39-42.

Vidura Nīti and Ahiṃsā in Mahābhārata

Vidura, Dharma-incarnate, taught Ethics to Dhrtarāṣṭra. Vidura-Nīti in the Udyogaparva, forms a part of ahiṃsā.[1] The theme of this nīti (ethics) is not to injure others, to treat others as one would like to be treated by them. According to Vidura, bathing in all places and kindness to all creatures are equal. He further adds that kindness is better.[2] Vidura lays great stress on the nobility of mind. A noble mind is an abode of harmlessness and forgiveness.

The war between Kauravas and Pāṇḍavas seems to be a war between the forces of hiṃsā and ahiṃsā. The fall of Kauravas is a warning to him who is bent upon attaining material sovereignty with the weapon of hiṃsā and callousness. The triumph of Pāṇḍavas is a triumph of righteousness that culminates in ahiṃsā and forgiveness.

Forgiveness means not to retaliate, not to pay back in the same coin and that is what ahiṃsā aims at. Forgiveness is said to be the ornament of strong as well as of weak man.[3] It can subdue everything in this world. It can attain everything. He who has the weapon of love and peace in his hand, what can the wicked do to him? Just as fire, falling on the ground, devoid of any piece of straw, is extinguished of itself, similarly, a person of violence, if he is treated with non-violence, cannot but control his violence in the long run. Ahiṃsā is the cause of happiness, just as knowledge is the deepest satisfaction.[4]

Vidura highly admires verbal ahiṃsā when he says, that he who does not speak harshly attains renown in the world. It is the forgiving nature that makes one of high family. Those who are of forgiving nature, stay like fire in wood, without showing outward symptoms.[5]

A man of forgiveness is in reality a man of strength who exercises forgiveness at all times and at all places. However, as Vidura says, forgiveness can be an ornament of both the strong as well as of the weak. The weak should forgive everybody and the strong should forgive for the sake of virtue.[6] Hiṃsā is the strength of the wicked and the vicious and forgiveness is the strength of those that are endowed wtth good qualities.[7]

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1 MBU XXXIII XL. 2 Ibid XXXV 2 3. MBU. XXXIII. 54-57 4. Ibid XXXIII, 61. 5. Ibid. XXXIX. 14. 6. Ibid. XXXIX. 59-60. 7. Ibid. XXXIX 70.

In the vana parva of Mahābhārata, we come across the story of a fowler who possessed deep knowledge and who was well-versed in the art of life and had subdued his all senses. He had knowledge of his previous births and was destined to the present trade only due to his own fault in his previous life. He happened to be a well-versed Brāhmaṇa in his previous life and had the company of a king. On account of his association with a king, he too shot a swift and fearful arrow and killed a Brāhmana who cursed him, saying—'You shall be born as a cruel Śūdra fowler.' On being approached by the fowler, the Brāhmaṇa, he favoured him, saying—'You shall be born a virtuous Śūdra fowler, waiting upon your parents.'[1]

This example of the fowler, leads one to the conclusion that to have to earn livelihood by a business that demands the life of animals and lower creatures, is the result of one's own action of himsā, hence himsā should be always avoided. It is very difficult to get rid of this evil, when once one comes under its grip.

According to the foremost of sages, Pulastya, he who considers all creatures equal to his own self, enjoys the fruit of Tīrthas (pilgrimages).[2]

The Bhagavadgītā and Ahiṃsā

The Gītā is regarded to be the cream of Upaniṣads and all the scriptures. Whether Gītā teaches himsā or ahiṃsā seems to be a controversial question, according to some. In the first Chapter, Arjuna is found laying down his weapons under the influence of attachment and perfers death at the hands of Kauravas. He foresees disaster and becomes afraid of sin of hiṃsā.[3] He requests Srīkrṣna to tell him what is assuredly good for him.[4] Lord Krṣna makes him understand that nobody kills or is killed. The soul is immortal and the body must perish—'Fight the battle that has come to you as duty. Victory or defeat is not your concern. Acquit yourself of this task.'[5]

These words of Krṣṇa do not teach war and himsā, but only intend to remove Arjuna's infatuation. Arjuna in reality did not refuse

1. MBV. CCXV. 4. 2. Ibid. LXXX 12. 3. MBB XXV. 45. 4 Ibid. XXVI. 7. 5. Ibid. XXVI 20, 38, 47.

to fight in the he spirit of Ahiṃsā. He had not taken the bow for the first time. He hesitated to fight against his own kith and kin. The Blessed Lord, knowing Arjuna's inmost thoughts, advised him with the intention of removing his attachment and not to teach hiṃsā to him.[1] Control of anger, attachment, other types of qualities and attainment of a stage beyond three guṇas (qualities—Sattva, Rajas and Tamas), are not associated with hiṃsā but ahiṃsā. Gītā shows us the way to destroy desire, attain steadiness, detachment and self control.[2] The Gītā teaches performance of action with no attachment for its fruit.[3] Ahiṃsā with other vir ues has been regarded as the characteristics of Sāttvic men.[4]

Thus, it is found, that the Gītā emphasises the virtues that are aids to ahiṃsā. Hence Gītā teaches ahiṃsā and not hiṃsā.

Jājali, Tulādhāra and Ahimsā

Jājali, a Brāhmaṇa, came to Tulādhāra, a trader and asked him the reason of having such stability of understanding inspite of being a trader. Tulādhāra replied that morality consisted of universal friendliness and beneficence to all creatures. The highest form of morality consisted in a living that is founded upon total harmlessness towards all creatures or the smallness of such harm. Only he is in the know of morality or righteousness who is always the friend of all creatures and who is always engaged in the good of all in thought, word and deed. Brahma is attained by that person who does not behave sinfully towards any being in thought, word and deed. He who inspires fearlessness in all, acquires a state in which there is no fear. He, who has purged off, all desires of injuring others, he acquires the merit of righteousness. He, who on his part assures fearlessness to all, acquires the merit of all sacrifices and at last acquires fearlessness for himself as his meed. There is no duty superior to the duty of not injuring other creatures. Of all gifts, the promise of harmlessness to all creatures is the greatest.[5]

On the other hand that person who for his harsh words and bad temper is troublesome to all creatures like death itself, he certainly

1. Saṅkara's Commentary on the Bhagavadgītā II. 18 2. MBB. XXVI. 55. 3. Ibid. XXVI. 47. 4 Ibid. XL. 1-3. 5. MBS. CCLXVIII. 5,6,9,17,18, 25,30,31.

attains a state, full of fear. He, whom every creature fears like a wolf, becomes himself filled with fear, like acquatic animals, when they become compelled to lean on the shore from fear of the roaring Vāḍava fire.[1]

Jājali was a great Brāhmaṇa who brought up birds, that had made nest on his head. Jājali did not stir so as not to injure them.[2] While talking to him, Tulādhāra showed Jājali the fruit of his (Jājali's) ahiṃsā. The birds, that had been brought up on his head, were flying in the air. Tulādhāra said—"See, many birds are roving in sky. Amongst them are those who were brought up on your head. Those birds, treated affectionately by you, are showing love for you, who is their father."

Birds, summoned by Jājali, answered according to the dictates of that religion which preaches abstention from injury to any creature.[3]

All the acts that are not injurious to any creature, bear good fruit here and hereafter. Those acts that injure others destroy faith and want of faith brings ruin on the destroyer[4]

Ahiṃsā must be followed by every means within the power of a man. One who has following and one who has riches, if adopt the virtue of ahiṃsā, are sure to attain prosperity and heaven.[5]

All the gods live in every creature who has five senses.[6] Hence to injure any human being is to injure God Himself.

Emasculation of bulls, boring of their noses, making them bear heavy loads, bind them and put them under various sorts of restraint is hiṃsā.[7] To oppress the animals with heavy loads is foeticide.[8]

The cow and the bull are objects of reverence. Cow is regarded as mother and bull as creator. In ancient days, king Nahusa was addressed by many sages who said—"O King! You have killed a cow. which is regarded in the scriptures like one's mother! You have also killed a bull that is declared to be like the creator Himself. We have been greatly pained at it." They, in order to purify Nahusa, divided

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1 MBS. CCLXVIII 19.26. 2. Ibid CCLXVII, 15-37. 3. Ibid. CCLXX5, 4. Ibid. CCLXX, 6. 5. Ibid. CCLXVIII, 27. 6. Ibid. CCLXVIII, 42. 7. Ibid. CCLXVIII, 39. 8 Ibid. CCLXVIII, 47.

that sin into hundred and one parts, and metamorphising the pieces into diseases, cast them among all creatures. They said—"We shall not be able to pour libations in your sacrifice."[1]

Herein we find prohibition of violence of cows and bulls, even in sacrifice.

A man of Ahiṃsā has no favourites. He does not dislike anybody. He treats all alike—those who injure him and those who praise him. He has no liking or disliking for anyone.[2]

Dharma and Ahiṃsā

From the above instance of Tulādhāra and Jājali, it is learnt that ahiṃsā is the true and the highest dharma. Hiṃsā is adharma and unrighteousness. King Parīksita, once, went to the river Sarasvatī. He saw a couple of cow and ox, beaten by a king with a club in his hand. The bull white as a lotus stalk, terrified (as if) about to pass urine, was tottering on one foot and was being beaten by the king. He saw the cow, the giver of all materials for sacrificial offerings; quite helpless. She was kicked by the king and was bereft of her calf. The king Pariksita saw her face covered with tears. She looked emaciated and gasping for breath. King Parīksita enquired of the king who he was? He looked the king by appearance and Śūdra by deed. He also enquired of the bull and the cow who they were. Later on he came to know, that the bull in reality was dharma and earth in disguise was the cow. He understood that Dharma was deprived of austerity, purity and compassion by pride, attachment and intoxication and was left only with truth, which Kali, in the guise of a king, had grown strong enough to seize too.

Parīksita drew his keen-edged sword against Kali, the spring of unrighteousness. Kali knew his intention, threw off his royal guise, and fell at the feet of the king. The king (Parīksita) was always merciful to the distressed. He smilingly asked Kali, to quit his ground. Kali trembled and requested the king for some space. The king arranged dice, women, wine and slaughter as his abode. Kali demand-

1. Ibid. CCLXVIII, 48-51. 2. Ibid. CCLXVIII, 56.

ed more and the king gave him gold, as his fifth abode. Thus Kali, the father of unrighteousness, dwells in these five places.[1]

The above contents support the belief that hiṃsā and slaughter are an abode of unrighteousness and a man of righteousness should abstain from the commitment of slaughter.

Svadharma (one's own duty) of a Paramahaṃsa, lies in quietitude and ahiṃsā.[2]

Sunīti's advice to Dhruva and Ahiṃsā

King Uttānapāda had two wives—Suruci and Sunīti. Suruci bore Uttama and Sunīti bore Dhruva. The king liked Su-uci and her son more than Sunīty and Dhruva. Once the king was fondling Uttama. Dhruva also wanted to be in the lap of his father, but his step-mother detained him. Dhruva felt insulted and went crying to his mother. Sunīti heard the story from her son and advised him not to wish ill to others, since the evil done to others had to be suffered by one's ownself. She further advised her son to remain untouched by envy.[3]

The advice of Sunīti to Dhruva is an advice of an ideal mother. To return good for evil and to be happy, to see others progressive, prosperous and happy is the line of thinking of a non-violent mother. There can be no disputes and domestic troubles, if the difficulties are faced after the manner of Sunīti.

Afterwards, Uttama was killed by Yaksas. Hearing this, Dhruva went to exterminate them. At that time Manu appeared and made Dhruva understand that he should not slay innocent Yakṣas. He should not involve many for the fault of one. Hari, the soul of all, is pleased with him who has endurance, mercifulness love, and impartiality towards all.[4]

Result of killing bugs, lice, etc.

A man should not injure those creatures that are harmful to human beings but are devoid of discrimination. Such creatures have the means of living appointed by God and have no feeling, rather, are

1. BP. Skandha I, Chapter 17th (full) (Gita Press Gorakhpur edition). 2. Ibid. Skandha 1, Chapter 18th, 22nd Sloka. 3. Ibid. IV.8.17-19. 4. Ibid. IV. 11. 11, 13.

not capable of feeling for others. To cause pain to such creatures sends one to Andhakūpa hell. That person is tormented on all sides in darkness by those beings, animals, deer, birds, serpents, mosquitoes, lice, bugs, and flies, etc. that are wronged, here by him. Thus, he is there deprived of sleep and rest, unable to stand anywhere. He wanders like one fallen in a detestable body.[1]

King Puruyaśa and Ahiṃsā

The Skanda Purāṇa furnishes us with a story of king Puruyaśa of Pāñcāla country, who even though very righteous in this world, had been in his previous ten births addicted to hiṃsā. In his tenth birth, he became a hunter. Although he was callous, once he helped the sage Karṣaṇa in regaining his consciousness. He threw water on his eyes and fanned him with a tree leaf.

On account of this virtuous deed, he was reborn a king; but due to his heartless deeds, he lost all and became a victim of utter poverty and misery.[2]

This instance serves as a lesson to know the value of ahiṃsā and compassion and the harm done by hiṃsā. Ahimsā brings prosperity, whereas hiṃsā brings destruction.

Vedic rites are two-fold—Pravṛtti and Nivṛtti. Nivṛtti is extinction of desire preceded by Jñāna or knowledge and Pravṛtti is worked out by the worship of sacred fire[3]. According to M.N. Dutt,[4] Pravṛtti is what destroys desires and Nivṛtti withdraws the mind from the worldly objects.[5] Ahiṃsā is a help in both ways. The Practice of ahiṃsā destroys desires as well as helps in withdrawing the mind from the worldly objects.

1. Ibid. V. 26. 16. 2.SkP. Vaiṣṇava Khaṇḍa (Vaisākha māsa, 15th Adhyāya, 1-57) 3. GP. XLIX. 20. 4. Translator of GP. 5. Vide English Translation of GP by M.N Dutt, p. 128 F.

CHAPTER III

AHIṀSĀ IN JAINISM

(Sanskrit Sources)

Introduction—Jainism is one of the oldest systems in Indian thought. As said before there are some fundamental Principles of Jainism, i.e. Jīva, Ajīva, Āsrava, Bandha, Saṃvara, Nirjara and Mokṣa.[1]

'Saṃvara' checks the cause of Karma.[2] It is antagonistic to 'Āsrava'.[3] It is of two types—

Types of Saṃvara

1. Bhāva Saṁvara
2. Dravya Saṁvara

'Bhāva Saṁvara', means modification of consciousness by which the influx of Karmas is stopped.[4] It is of seven kinds—

1. Vrata (Vows)
2. Samitis (Attitudes of carefulness)
3. Guptis (Restraints)
4. Dharmas (Observances)
5. Anupreksas (Meditations)
6. Parisāha Jayas (Victories over troubles)
7. Cāritra (Various kinds of conduct)[5]

Definition of Vrata

Abstinence from Himsā (injury), Anrta (falsehood), Steya (stealing), Abrahma (sexual pleasures) and Parigraha (acceptance of worldly objects is called Vrata (vow).[6]

Kinds of Vrata

In other words, vrata or vows can be said to be of five types :—

1. Ahiṁsā (Abstinence from injury)
2. Satya (Abstinence from falsehood, i.e. truth)

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1. TvS. I. 4. 2. DS. (Commentary of the 34th Gāthā) 3. Ibid. (Commentary of the 24th Gāthā) 4. Ibid. (Gāthā 34 with commentary.) 5 Ibid. 35. 6. TvS VII.I.

3. Acaurya or Asteya (Abstinence from stealing)
4. Brahmacarya (Abstinence from sexual pleasures)
5. Aparigraha (Non-acceptance of worldly objects).

Ahimsā is the greatest of all vows

Ahimsā is the main vow, and is given the first place. According to 'Śrī Śruta Sāgara Sūri'[1] truth, etc. are meant to support this main vow—ahiṁssā, just as water is required to help the growth of grain, etc.

Definition of Ahiṃsā

Ahiṁsā is opposite to hiṁsā. What is Himsā? himsā means to separate the ten vitalities[2] by a pramatta (a careless person).[3]

Meaning of Pramatta and pramāda

The words 'Pramatta' and 'Pramāda' have been interpreted in various ways by various commentators. According to Sruta Sāgara Sūri a passionate man may be called a 'pramatta', or he, who acts thoughtlessly is a pramatta; or he who intends to practise ahimsā cunningly on account of strong passion, is a 'pramatta';[4] or, he, who indulges in four varieties of reprehensible talk (vikathā), about king (Rājakathā), the state (Rāstra Kathā), women (Strī-kathā) and food (Bhojanakathā); four varieties of passions (Kaṣāya) i.e. Krodha (anger), Manạ (Pride), Māyā (deceipt) and Lobha (greed), has five Indriyas (senses) i.e. of touch, taste, smell, sight and hearing; indulges in nidrā (sleep) and rāga (attachment) to worldly objects, is a pramatta.[5] Pramatta yoga means activities of the Manas (mind), Vacana (speech) and Kāya (body) of a pramatta. Separation of vitalities due to the activities of a Pramatta, is called himsā.[6] Ahimsā would mean not to separate vitalities and not to be a Pramatta.

Definition of Hiṃsā

Any injury to the material or canscious vitalities caused through passionata activity of mind, speech or body is Himsā assuredly.[7]

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1. Author of TV. Commentary in TS VII 1. 2. Five senses (touch, taste, smell. sight and hearing) forces of body, speech mind, age, inhaling and exhaling, 3 TV. II. 13-14. 4 Ibid. VII 13. 5. Ibid VII. 13. Drāvya Saṁgraha Gāthā 30 with commentary. 6. Ibid. VII. 13, vide appendix II-A. 7. PSU. with translation and commentary of Ajita Prasad 43 Jaina, 1933 Vide Appendix II B (Prakṛta source P. 236.

Hiṁsā in absence of passionate activity is not hiṃsā

The commentator of Tattvārtha sūtra, Śruta Sāgara Sūri, is of opinion that one is not liable to sin, even if vitalities are separated in the absence of passionate activities. He quotes 'Pravacanasāra' wherein, it is written that if a minute insect comes under the feet of a sage, observing the principle of Iryāsamiti (walking and looking ahead in a manner, so as not to cause injury to any creature), or if that insect dies, having come under the feet of the sage, he (the sage) is not bound by any sinful karma.[1] According to the author of Tattvārtha Vṛtti, a pramatta is an object of sin of hiṃsā, no matter whether a life is destroyed by him or not, whereas a dispassionate man does not commit himsā, even if any life is destroyed by him.[2]

The conviction of the commentator is supported in 'Puruṣārthasiddhyupāya' according to which, if a person is not moved by any kind of passion and is carefully following the right conduct, he does not commit hiṃsā, even if vitalities are injured. It is further said with great assurance that non-appearance of attachment and other passion is ahiṃsā and their appearance is himsā.

This is the summary of the Jaina scripture.[3] A person actuated by passion runs on carelessly with no thought of avoiding injury. He commits himsā, even though he may not have killed any creature, for he certainly injures his conscious vitalities.

Primary duty of a true Ahiṃsaka.

The commentator, Ajita Prasāda Jaina, demands that a true ahimsaka should take a vow of Ahimsā.[4] He who does not take a vow, has an inclination towards hiṁsā whether he practically commits or not. His attitude makes him liable for hiṃsā.

Ahiṁsā lies in control of the dualities of mind

It is concluded from the above statements, that ahiṁsā in reality means control of the dualities of mind, love, hate, heat, cold and so on.

1. PsK. edtd. by A. N. Upadhye (1935) III. 17. 2. TV. VII. 13, Jñānārṇava 8th Sarga 9th verse. 3. PS.44,45,46. 4. Ibid. Commentary of the 48th verse. 5. Appendix II C (Prākṛta sources) P. 236-239 'Usefulness of Ahiṁsā' etc.

Only a balanced mind can be dispassionate. Dispassion is in his hands who has control over senses. It is motive behind an action that determines himsā or ahimsā, virtue or sin. Where can a dispassionate, self-controlled and selfless man have chances of committing himsā ? If at all he commits himsā, that will be for the preservation of righteousness, for the benefit of others.

The virtue of Ahiṃsā includes all other virtues

Ahimsā is not an exclusive virtue. It embraces all other virtues that help in its understanding and practice.

Ahimsā is Universal Mother, Lakṣmī of heaven, giver of bliss, the best state and eternal wealth. Ahimsā emancipates, does good to soul and destroys distressing miseries. Ahimsā is the mother of all virtues, i. e. austerity, knowledge of scriptures, restraints, meditation, charity and vows like truth, etc. just as there is nothing smaller than atom and bigger than sky, similarly there is nothing greater than ahimsā.

Ahimsā protects creatures like mother, gives happiness to mind like a woman and advises like Sarasvatī. Ahimsā is the chief of all the austerities, just as moon is the chief of all planets, as Indra is chief among all gods, sun among all grahas (planets), desire-yielding tree (Kalpataru) among all the trees, ocean among all the reservoirs, Meru among all the mountains and Śrī Vītarāga Deva among all the sages[1]. Yamas and niyamas (restraints and observances) were practised by God Jina for the protection and development of ahimsā only, for ahimsā, if stained by untruth is not perfect ahimsā.[2] The virtue of protecting a single creature is greater than the charity of the whole earth, for life is dear to a man so much so that even by receiving the whole earth in his sway he does not want to die.

In a word, whatever is pure and good is ahimsā and whatever is impure and harmful to others is himsā.

Classification of ahimsā

Ahimsā can be said to be of five types[3]— (1) Manogupti, (2) Vacangupti (3) Īryāsamiti (4) Ādānaniksepana samiti (5) Ālokitapānabhojana samiti.

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1. Jn. 8th sarga, 32, 33, 41, 42, 50, 59, 35. 2. Ibid. 8th sarga, Satyamātravratasvarūpa 2nd verse Vide Appendix II D. P. 240. 3. TvS. VII. 4.

1. *Manogupti (Restraint of mind)*—An ahimsaka is to control his mind, so as not to think evil thoughts and meditate on good thoughts only, to think only that which makes him purer, nobler and selfless that leads him nearer to perfection.

2. *Vacanagupti (Control of tongue)*—A practiser of ahiṁsā practises restraint of tongue and refrains from uttering bad language that may insult others or hurt their sentiments or prove harmful to them. An ahimsaka speaks only what is true and pleasant. He does not flatter. Control of tongue means to speak little but to speak sincerely and truthfully.

3. *Īryāsamiti (Carefulness in using paths trodden by men and beasts in such a manner as not to cause injury to any creature)*—An ahiṁsaka looks ahead of the path he is following in order to avoid death of any insect that may be going on the roadside.

4. *Ādānanikṣepana samiti*—To keep a thing on the earth or lift it from the earth, after seeing and cleaning the spot, is called Ādānanikṣepana samiti.

5. *Ālokita pānabhojana samiti*—To eat and drink in the light of the sun is called 'Ālokita-pānabhojana'. Evidently, a Jaina follower of ahiṃsā does not take food after sunset.

All these kinds of ahimsā have been formed to make it a success in practice and to enable a follower to practise it in every thought, word and deed. Development of friendly ideas also help in the practice of ahiṁsā.

Friendly feeling is the positive aspect of Ahiṃsā

Not to nourish the thought of misery with regard to all creatures of the world, in thought word and deed, or cause its development in other's mind or approve its development in other's mind is termed as friendly feeling.[1]

Such ideas of friendship (Maitrī), expressions of gladness and devotion to see the self-controlled and the wise, equipped with knowledge, austerity and penance (pramoda) and indifference towards those

1. TvS. VII, II.

who are against Jaina Dharma (Mādhyastha) help in practising ahimsā.[1]

Types of Himsā

'Jñānārṇava' counts four hundred and thirty two types of himsā.[2]

Classification of vows

All the vows have been classified in two sections.[3]

1. Mahāvrata (Great Vow)
2. Anuvrata (Small Vow)

MAHĀVRATA—When a person does not kill mobile and immobile beings in thought, word and deed even in dream; he is following Mahāvrata (great vow).[4]

Mahāvrata for monks

The great vow is meant for Sādhus.[5] It is followed by those who have gone out of house to wander as houseless monks.[6]

The practical conduct to be observed by a Brāhmana is of thirteen types which include five restraints. Ahimsā is the foremost of those restraints. He also observes five samitis.[7] These are :

Five Samitis

1. Īryā Samiti
2. Bhāṣā Samiti
3. Eṣaṇā Samiti
4. Ādānanikṣepana Samiti
5. Utsarga Samiti.

(*1*) *Īryā Samiti*—already mentioned in types of Ahimsā.

(2) *Bhāṣā Samiti*—a monk renounces backbiting, ridiculing, talking ill of others, self-praise and harsh words. He speaks what is good for others and for himself. This carefulness in speech is termed 'Bhāṣā' samiti.

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1. TvS. VII, 11. 2. Vide Appendix II also (Prākṛta sources) P. 240-241. 3 Jn. 8th Canto, 10th verse. 4 TvS VII. 2, Harivaṁśa Purāṇa II Part, 58th sarga, 116th verse 5. Jn. Edited by Pannalala Jee Bakulivala 8th sarga, 8th verse. 6. HVP. Part II, 58th Sūtra, 136, vide Appendix III F (Prākṛta sources) 'Definition of a houseless monk etc.' P. 242 to 244. 7. TvS. IX, 5.

(3) *Esaṇā Samiti*—means to take food that is given by others out of regard for ahiṃsā.

(4) *Adānanikṣepana Samiti*—vide types of ahiṃsā.

(5) *Utsarga Samiti*—means to discharge excrement in a secret place, free from living beings, where there is no objection on behalf of anybody. This is also called 'pratiṣṭhāpana samiti'.[1]

These five practices help in avoiding hiṃsā of living beings and are means to practise ahiṃsā.

Anuvrata

When the five vratas are practised conditionally at certain times, under certain circumstances and at certain places, it is known as the small vow. It is followed by householders.

Anuvrata followed by householders

When a householder abstains from killing mobile and immobile beings, he is following anuvrata.[2] In other words, a practiser of anuvrata is called 'Agārī' or 'Gṛhastha' (householder).[3]

Classification of Anuvrata

Anuvrata can be further subdivided in seven classes—

1. Digvrata
2. Deśavrata
3. Anarthadaṇḍa vrata
4. Sāmayika vrata
5. Proṣadhopavāsa vrata
6. Upabhogaparibhogaparimāṇa vrata
7. Atithisaṃvibhāga vrata[4]

1. *Digvrata*—According to this vow, a householder moves and acts within a restricted area and abstains from going outside the restricted area.

Observance of this vow makes a householder a follower of Mahāvrata, living in the limited area fixed by him, for he gives up himsā of mobile and immobile beings, except in the area utilized by him. This

1. NsKv. 6168. 2 HP. PartII, 58th canto, 138. 3. TvS. VII. 20. 1.TvS. VII. 21.

vow further helps in conquering greed, for a householder can acquire money only in the area fixed by him.

2. *Deśa Vrata*—means not to go to certain places within the restricted area for a definite time, for example, places that are impure and do not help in the purification of mind. The practice of this vow also helps in overcoming greed and in following Mahāvrata.

3. *Anarthadaṇḍa Vrata*—means to give up sinful actions that do not serve any purpose.

4. *Sāmayika Vrata*—Means to meditate on the equality of all beings, at the time of praying to favourite gods.

5. *Prośadha-Upavāsa Vrata*—The eighth and the fourteenth days of a month are called 'Prosadha'. A practiser of this vrata keeps fast on these two days.

6. *Upabhogaparibhogaparimāṇa Vrata*—The use of food, drink, fragrances etc. is termed as 'upabhoga'. 'Paribhoga' means the frequent use of ornaments, beddings and conveyances. To use upabhoga and paribhoga within a fixed limit is termed 'Upabhogaparibhogaparimāṇa Vrata.'

7. *Atithisaṁvibhāga Vrata*—He who goes for getting food on any tithi (date), is Atithi. Atithisamvibhāga Vrata means, to serve such a guest, with special food.

Guṇavratas and Śiksāvratas

Digvrata, Deśavrata and Anarthadaṇḍa vrata help in practising Anuvratas, hence they are termed Guṇavratas The latter four vratas are called Śiksāvratas, since these help and guide in the practice of Anuvratas, just as the words of parents are a guide to a child.[1]

Types of anarthadaṇḍavrata

Anarthadaṇḍa vrata is of five types[2]—

1. Apadhyāna
2. Pāpopadeśa
3. Pramādācarita
4. Himsādāna
5. Duśśruti

1. Tv. VII. 21. 2. Ibid. VII. 21.

1. *Apadhyāna Vrata*—It means to think of harming others out of jealousy about others' victory or riches, or, out of attachment for a woman.

2. *Pāpopadeśa*—means to advise people to profit by selling goods, purchased from a country at a low price in another country at a high price, to inform a fisherman about the situation of fishes, to encourage people to take to agriculture. In a word, this vrata can be said to be of four types—

Types of Pāpopadeśa

i. Kleśavāṇijya ii. Tiryagvāṇijya
iii. Vadhakopadeśa iv. Ārambhopadeśa

(i) *Kleśavāṇijya Pāpopadeśa*—means to tempt people to purchase slaves from a country at low price and sell them at another place at high price, to get more profit.

(ii) *Tiryagvāṇijya Pāpopadeśa*—means to encourage people to sell the cattle of their country in another country at high price.

(iii) *Vadhakopadeśa*—means to inform the hunter or a fisherman about the situation of fishes and animals etc.

(iv) Ārambhopadeśa—means to tell the method of ploughing the land, of drawing water, of setting fire to a forest or plant the vegetables.

3. *Pramādācarita*—means to dig the earth, light the fire or plant flowers without any purpose.

4. *Hiṁsādāna*—means to collect and sell creatures like cat, snake, dove etc., and articles like poison and sword etc.

5. *Duśśruti*—means to read and make others study, listen and make others listen to the books that develop the feelings af hiṁsā, attachment and jealousy.

To abstain from all the five anarthadaṇḍas is to observe 'Anarthadaṇḍavrata'.

Abstention from ārambhopadeśa and Hiṁsādāna may lead one to the conclusion that Jainism is against the occupation of agriculture, and does not allow to use sword against the enemy, even if a king has no other source left to protect his country, but Jinasena corrects this wrong

notion. According to Ādipurāṇa, there are six means of livelihood for people.[1] These are—

(1) '*Asi*' (to earn livelihood by means of using sword for the protection of people),

(2) '*Masi*' (to earn livelihood by means of writing),

(3) '*Kṛṣi*' (to earn livelihood by means of agriculture),

(4) '*Vidyā*' (to earn livelihood by means of imparting knowledge),

(5) '*Vāṇijya*' (to earn livelihood by means of trade),

(6) '*Śilpa*' (to earn livelihood by means of handicrafts, painting, etc.).

Here we find, that agriculture is one of the means of earning livelihood, for a householder. Ādipurāṇa also allows use of arms for protection from injustice and callousness, against the enemy. Somadeva clarifies this idea when he says that a king resorts to arms against his enemy in the battlefield or against him who is an impediment in the progress of his country, but not while dealing with the weak, the virtuous and the innocent.[2] This makes one to conclude that agriculture and use of arms, when essential, is not prohibited in Jainism.

Transgressions of Ahiṁsā (Anuvrata)

Ahiṁsā (Anuvrata) is transgressed in the following five ways—

1. Bandha
2. Vadha
3. Cheda
4. Atibhārāropaṇa
5. Annapānanirodha.

1. *Bandha*—means to tie down an animal or to restrain any being from going freely to the desired places.

2. *Vadha*—means to punish with a stick etc.

3. *Cheda*—means to make hole in nose, ear and other limbs.

4. *Atibhārāropaṇa*—means to load creatures beyond their strength.

5. *Annapānanirodha*—means to desist from giving food and drink to human beings or cattle, in time, or when they require nourishment.

From these five transgressions of ahiṁsā (Anuvrata), it is concluded, that a true ahiṁsaka should give due independence to his depen-

1. ApJ, 16th Parva, 178-182. 2. YtS, (Uttarārdha) p. 96, 4th Āśvasa.

dants and animals to exercise their own will, to live and move freely. He is to instruct others with love and not by the rod. He is to treat others, as he would like himself to be treated by them, hence none is to be burdened more than he, she, or it can take. He is not to be mercilessly indifferent to hunger and thirst of his dependants and is to provide them with their requisites in time.

Transgressions of Digvrata

Digvrata has given five kinds of transgressions[1]—

1. Ūrdhvavyatikrama
2. Adhovyatikrama
3. Tiryagvyatikrama
4. Kṣetra Vṛddhi
5. Smṛtyantarādhyāna.

Vyatikrama means to go beyond the boundary, fixed in a direction.

1. *Ūrdhvavyatikrama*—means to cross the limit he has fixed on the mountain.

2. *Adhovyatikrama*—means to go down in a well etc.

3. *Tiryagvyatikrama*—means to enter holes and caves without paying attention to restrictions.

4. *Kṣetravṛddhi*—means to increase the limited area being overpowered by greed due to pramāda (carelessness) or due to infatuation. It means to go outside the limited area to sell or purchase the articles in order to get more profit.

5. *Smṛtyantarādhyāna*—means to go anywhere forgetting the restrictions put by himself sometime before.

Transgressions of Deśavrata

Deśavrata also can be transgressed in five ways[2]—

1. Ānayana
2. Preṣyaprayoga
3. Śabdānupāta
4. Rūpānupāta
5. Pudgalakṣepa.

1. TvS, VII. 30. 2. Ibid, VII. 31.

1. *Ānayana*—means to purchase the articles from outside the retricted area and sell the same or buy the articles, bought from the area outside the limited area.

2. *Preṣyaprayoga*—means to get the desired action done in the area outside the limited area.

3. *Śabdānupāta*—means to make the people, outside the restricted area, understand purpose by coughing etc.

4. *Rūpānupāta*—to get one's work done by exhibiting one's own body, to the people outside the restricted area, to achieve one's end.

Transgressions of Anarthadaṇḍavrata

There are five transgressions with regard to Anarthadaṇḍavrata[1]—

1. Kandarpa
2. Kautakucya
3. Maukharya
4. Asamīkṣyādhikaraṇa
5. Upabhogaparibhogānarthakya.

1. *Kandarpa*—means to use discourteous words mixed with mockery on account of excess of attachment and infatuation.

2. *Kauṭakucya*—means to use discourteous words mixed with mockery and bad bodily movement.

3. *Maukharya*—means to speak too much with obstinacy and without any purpose.

4. *Asamīkṣyādhikaraṇa*—means to act too much without any deliberation.

5. *Upabhogaparibhogānarthakya*—to spend too much on the objects of Upabhoga (delicious food and intoxicants) and paribhoga (much property in the form of ornaments, furniture and conveyances) and to possess them in more than required quantity, is called Upabhogaparibhogānarthakya.

Kinds of Asamīkṣyādhikaraṇa—Asamīkṣyādhikaraṇa is of three types—

1. TvS, VII. 32.

1. Manogata
2. Vāggata
3. Kāyagata.

1. *Manogata*—means to meditate on the poetry composed by the false-notioned people.

2. *Vāggata*—to speak painful words unto others is called Vāggata Asamīkṣyādhikaraṇa.

3. *Kāyagata*—to pluck fruits and flowers, both from the living and the lifeless, trees without any purpose, to use fire or to give poison is called Kāyagata Asamīkṣyādhikaraṇa.

Transgressions of Sāmayika Vow

Sāmayika vow has five types of transgressions[1]—

1. Kāyayogaduṣpraṇidhāna
2. Vāgyogaduṣpraṇidhāna
3. Manoyogaduṣpraṇidhāna
4. Anādara
5. Smṛtyanupasthāna.

Before explaining the above five types of transgressions, the meaning of the word 'Yoga' should be clarified.

The Meaning of the word 'yoga'

Yoga means action done by body, word and thought. The evil inclination of mind, speech and body, fraught with anger, pride, illusion and greed is termed as 'Duṣṭa Pravṛtti'. This 'Duṣṭa Pravṛtti' of Yoga (physical, verbal and mental activity) and 'Anyathāpravṛtti' of the same is known 'Yogaduṣpraṇidhāna'.

What is Anyathāpravṛtti

Absence of control of the limbs of the body is 'Physical Anyathā pravṛtti'. 'Verbal Anythāpravrtti' means to use meaningless words. To be pensive is 'Mental Anyathāpravrtti.'

Anādara—means lack of enthusiasm in meditation.

'*Smṛtyanupasthāna*—Not to be able to remember the chantings in reverence of gods due to lack of concentration is termed 'Smrtyanupasthāna'.[2]

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1. TvS. VII.33 2. TvV. VII.33

Transgressions of Proṣadhopavāsa vrata

Proṣadhopavāsa vrata may be transgressed in five ways[1]—

1. Apratyaveksitapramārjitotsarga
2. Apratyavekṣita apramārjitādāna
3. Apratyavekṣitapramārjitasamstaropakramaṇa
4. Anādara
5. Smṛtyanupasthāna.

The meaning of Pratyavekṣita

To see with one's own eyes if there is any living being or not is called 'Pratyavekṣita'.

The meaning of Pramārjita

To sweep the place with a soft article means 'Pramārjita'.

1. *Apratyaveksitapramārjitotsarga*—means to use a place for lavatory without seeing it or without cleaning it.

2. *Apratyaveksitapramārjitādāna*—means to lift the articles of worship without seeing and cleaning the same.

3. *Apratyaveksitapramārjita Samstaropakramaṇa*—means to sleep on a bed without seeing and cleaning it.

4. *Anādara*—means not to have regard for religious duties on account of thirst and hunger.

5. *Smrtyanupasthāna*—means to forget to do that which is worth being done.

Transgressions of Upobhogaparibhogaparimāṇa

There are five transgressions of Upabhogaparibhogaparimāna[2]—

1. Sacittāhāra
2. Sacittasambandhāhāra
3. Sacittasammiśrāhāra
4. Abhiṣavāhāra
5. Duḥpakvāhāra

1. *Sacittāhāra*—means to eat a thing that has life, viz. fruit etc.

2. *Sacittasambandhāhāra*—means to take a thing that is connected with what has life, but can be separated from the same.

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1. TvS. VII 34 (Also Vide Tattvārtha Vṛtti VII 34). 2. Ibid. VII. 35 Vide also Tattvārtha Vṛtti VII. 35.

3. *Sacittasammiśrāhāra*—means to take a thing that is mixed with what has life and cannot be separated from the same.

4. *Abhiṣavāhāra*—means to eat Abhiṣava articles. Drava and Vṛṣya articles are called Abhiṣava. Rice or grain that has been cooked or soaked in water during night, is called Drava. 'Vṛṣya' means strength giving and stimulating.

5. *Duḥpakvāhāra*—means eating that food which has been more cooked or half cooked.

Vṛṣya and Duḥpakvāhāra stimulate and intoxicate senses and develop lack of control, hence should be given up. Lack of control of senses results in injury to others.

Transgressions of Atithisaṃvibhāga Vrata

Atithisaṃvibhāga vrata has got five transgressions.[1] These are—

1. Sacittanikṣepa
2. Sacitāpidhāna
3. Paravyapadeśa
4. Mātsarya
5. Kālātikrama

1. *Sacittanikṣepa*—means to give food in a plantain leaf or a lotus leaf (with life).

2. *Sacittāpidhāna*—means to give away food covered with an object (with life).

3. *Paravyapadeśa*—means to give away in charity one's own wealth through others, on account of avoiding one's own inconvenience, or to refrain from giving charity with this idea—'Here, others are givers and not I'.

4. *Mātsarya*—means to give away in charity not with reverence. It also means to feel envy of those who are abundantly charitable.

5. *Kālātikrama*—Not to give charity in time or to avoid the opportunity of giving to a hungry sage is called Kālātikrama.

From all these transgressions, it is clear that an ideal householder also can practise ahiṃsā to reach the ultimate goal of emancipation. Evidently, Ahiṃsā is not the legacy of monks and Saṃyāsīs only, it is the best weapon of a householder to solve the problems of life, to maintain the family and obey the law of dharma.

1. TvS, VII 36, Tvv. VII 30.

Aids to-practise Ahiṁsā

No doubt, a mere contact with external objects will not make a person guilty of hiṁsā. Even then, one ought to avoid external causes, leading the hiṁsā, for the purification of thought.[1]

Some may argue, that contact with worldly objects, does not do any harm if one's own thoughts are pure. Nothing external can affect, if one's own convictions are unallyed, but even then, the effect of contact cannot be neglected. Man is a fallible being and needs to be watchful about temptations that attack man at every step.

The mere possession of a gun would not make one guilty of hiṁsā, but there is a likelihood of misusing it. In order to avoid every probability of intention to injure, one should not entertain desire for possession of such things as cause injury. One should not repeat such thoughts and deeds as have hiṁsā at the root.

The commitment of hiṁsā and its fruit depend on the nature of thought. As has been said already, if one is ceaselessly thinking of causing harm to others, but does not get the opportunity or has not the courage to do so, he is a himsaka, even though he does not actually harm others, whereas a doctor with no intention of harming a patient, injects into him and the patient dies suddenly. Here actually the doctor has committed himsā but since his intention was to cure the patient, he is not liable for such hiṁsā.[2]

Sometimes hiṁsā caused in greater degree brings small result, and little hiṁsā produces serious result.[3] For example, a charity-minded man, digging the well for public welfare, causes the death of innumerable insects, and another man may kill single insect just for the sake of sport. The amount of sin generated by a well-digger is much less than the other person, who killed a single insect for the sake of the sport.

Two persons, committing himsā together, generate different degrees of evil karma. A servant accompanies his master to shoot a hare, much against his will. The sin due to the master is, more than to a servant, who went only for fear of losing his job.

Himsā is culpable sometimes, before it is commited. For example, a man may have been contemplating and devising schemes to commit

1. PsU, 49. 2. Ibid 51, 3. Ibid , 52.

murder, but for some reason or other fails to practise his intention. Sometimes, hiṁsā is committed at the time of commission actually. The example is of a man who actually commits it. Himsā is culpable even if it is not committed.[1] For example, a person may attempt to commit a murder but may fail in his attempt. Thus, all the three instances of himsā are culpable, for it is the intention to commit hiṁsā that makes one a himsaka or not.

The sin of hiṁsā may be suffered sometimes by many although committed by one individual only. For instance, a person may murder some one and he is applauded by many, the approvers also will be sinners. On the other hand, many people may commit hiṁsā, but only one suffers. A commander orders his soldiers to shoot all the wild animals around his building. The soldiers not wishing to kill them, have to go against their wish to obey the commander. The sin committed there-through, clings in major portion to the commander.[2]

Himsā may bring to one evil fruit and to another the fruit of ahimsā. For example, a duel may be taking place on the roadside.[3] A number of people may come to witness it. One amongst the mob may come nearer to these persons (who are quarreling) and try to save the weaker from the stronger, whereas the others may instigate both of them to fight against each other. The former one gets the merit of ahimsā, the latter that of hiṁsā.

Similarly, ahimsā gives one the demerit of himsā, to another himsā gives the merit of ahimsā.[4]

A man may save an innocent one from an assailant. The other one may abuse him for having saved the victim. The former one gets, undoubtedly, the fruit of ahimsā, and the latter one is bound by the sin of hiṁsā. If a man fails in his attempt to save an innocent victim, he will get the merit of ahimsā even though he did not succeed.[5]

Prohibitions for an Ahimsaka

An abstainer of himsā, is to renounce wine, flesh, honey and five udumbara trees (Gulār, Añjīra, Pipal and Pakkar, all belonging to fig class).

1. PsU, 54. 2. Ibid., 55. 3. Ibid., 56. 4. Ibid., 57. 5. Ibid., 57.

Wine stupifies the mind. One whose mind is stupefied, forgets piety, and the person who forgets piety commits himsā without hesitation.

Wine is said to be the birth place of many creatures, which are generated in liquor. Those, who are given upto wine, necessarily commit himsā.

Pride, fear, disgust, ridicule, sensual passions, all these are concomitants of wine.

Flesh cannot be had without killing creatures. Besides, mobile creatures are born in large numbers, in decaying matter, solid or liquid.

Even touching of flesh is himsā, according to Jainism; for a group of spontaneously born creatures, constantly gathering on the cooked or raw piece of flesh are killed.[1]

Even the smallest drop of honey, very often represents the death of bees. A user of honey is a great destroyer. Even in the case where one uses honey which has been obtained by some trick from honey comb, or, which has itself dropped down from it, there is himsā because of the destruction of creatures of spontaneous birth born there.

Honey, wine, butter and flesh are extreme fermentations. One who has taken a vow, is not to eat them. Therein are born creatures of the same genus.[2]

The two Udumbaras, i.e, Gulār and Añjīra and fruits of Pīpal, Pakkar and Banyan, are birthplace of mobile beings. Even when dry and free from himsā, there is himsā in using them for there is an existence of excessive desire for them.[3]

A man unable to practise ahimsā in all its aspects need not be discouraged and should try to practise it to the best of his capacity. Householder possessed of appropriate articles for enjoyment, have to commit some injury, but they should not exceed the limit.

Jainism[4] urges upon treating all living creatures like one's own relatives in order to purify the ideas. In other words one should not have enmity with anyone and should protect others in thought, word and deed.[5]

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1 PsU, 61-68. 2 Ibid, 71-72 3. Ibid, 73 4 Vide Appendix II G (Prākṛta sources). 5. Jn., 8th Canto, 11-15, 18-24, 34, 36, 38.

Result of Himsā

Sin is created by violence on creatures. It results in indescribable grief and misery in hell etc. Himsā is the main gate of hell. Himsā crucifies its victim. The tree of dharma is destroyed in a minute by the axe of himsā. Himsā, if given place, even for a little while does not allow austerity restraint etc. to stay or develop property.

Those who commit himsā for their own peace for worshipping gods or for the performance of sacrifice, also go to hell. Himsā is the gate to the evil path, to the ocean of evil, to severe darkness and to the worst hell. Desirelessness, greatness, want of expectation, severe penance, self-mortification and charity—all are in vain and have no value for a himsaka.

A man wants to have a smooth journey of life, happiness, welfare and freedom from the fear of death, but the practice of himsā creates impediments, brings trouble, non-welfare and death.

According to Jainism, virtue can never be gained by killing creatures, just as one cannot cross the ocean by sitting on a stone, for definitely he will be drowned. That scripture which teaches mercy is a true scripture for a Jaina.

The sin of killing a person cannot be destroyed and expiated even by giving all mountains and earth of seven islands in charity. He who commits himsā due to influence of one for whom he has got affection or due to fear, at that time sends his soul to hell.[1] The strong one gets innumerable sorrows after death when he reads scriptures or practises austerity, gives pain to his own self, for that does not bring any welfare to him. Not only the killer but the praiser of the killer shares the sin equally. Jainism prohibits himsā completely and believes all the grief and misery in the world to be the outcome of himsā.[2]

The principle of ahimsā is equally given place in Brāhmaṇism also. An ascetic (samyāsin), according to Brāhmaṇism is to keep five major vows.[3]—

1. Ahimsā (Abstention from injuring any living being)
2. Satya (Truthfulness)

1. Jn. 8th Canto, 11-15, 18-24, 34,36,38. 2. Ibid., 8th Canto, 44,45,56,58.
3. BDS, 11.10.18, Verse 2 (S.B.E. Vol. XIV, p. 279).

3. Asteya (Abstention from appropriating the property of others)
4. Brahmacarya (Continence)
5. Tyāga (Renunciation and liberality).

A Bhikṣu (Ascetic) is not to eat parts of plants and trees, except when they have become detached spontaneously.[1] The Jainas follow the same precept in its extreme form.[2]

A Parivrājaka (Ascetic) is not to injure created beings with three means of punishment i. e. thought, word and deed.[3] He makes the necessary purifications with water that has been taken (of a well) and strained.[4] He is to carry a cloth for straining water for the sake purification.[5]

Thus, it is found that ascetics (Sanyāsīs, Bhikṣus, Vaikhānasas and Parivrājakas) also had to try to practise ahiṁsā in its complete form.

Truth and Hiṁsā

According to Jainism as according to all schools of thought, Yamas (restraints) and Niyamas (observance) have been practised by God Jain for the protection and development of ahimsā only, for ahimsā, if with a spot of untruth is not perfect ahiṁsā. This means that (Satya) truth and (Himsā) injury cannot go together, but (Satya and ahiṁsā) truth and non-injury work together, nay truth is an essential virtue for the successful practice of ahiṁsā. Truth and ahimsā are related and not truth and himsā, according to Jainism.

To conclude, Jainism lays stress on the indisputable principle that one should never act negligently without any sense of responsibility. It urges upon one, not to indulge in unnecessary thoughtless acts, harmful to one's own self and to others.

Ahimsā, in its perfect form is rarely seen, but those, who have firm faith in this virtue, should not be distressed to see the improper behaviour of the ignorant.[6]

It is evident that destruction does not lead always to himsā. As said already a doctor is not a himsaka, a murderer is. He, who inflicts

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1. GDS, III 20, (S.B.E. Vol. II, p. 194, 6th verse). 2. Vide appendix II H (prakṛta sousces). 3 BdS, II 6,11,23. 4, Ibid., II 6,11,25. 5. Ibid., II 6,11,24. 6. Psu, 78.

pain upon jīvas, with an evil intention is a hiṁsaka, even if, for the good of many, he kills any living being, out of duty.

The perfect practice of ahimsā is impossible in an imperfect state. Some life has to be destroyed to maintain existence, so it is understood that a sincere ahimsaka should not destroy life, unless it is absolutely necessary for the maintenance of a higher kind of life. This idea limits himsā to the lowest possible limit. This unavoidable himsā should be started with sthāvaras (immobiles).[1] The extent of injury varies with the number of senses injured. As said before, immobiles possess only one sense i.e. the least vitality.

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1. Vide introduction to Gommaṭasāra, Vol. V (Jina Kāṇḍa), p. 53.

CHAPTER IV

AHIṀSA IN BUDDHISM

(Sanskrit Sources)

Buddha disclosed truth to humanity

Buddha, the Enlightened one was an embodiment of mercifulness, compassion, selfless love, forgiveness, truth and purity. He renounced the world to know the truth. He after great austerity and penance realized suffering, its cause and the means to uproot it (suffering) which entraps a man and makes him slave to senses. Lord Buddha decided to disclose the true path to humanity and to enlighten the people on the point that the worldly attractions are ephemeral and therefore painful. As such these allurements need to be abhorred in order to avoid slavery to these attractions and cut asunder the chains of birth and death.

Ahiṁsā the first guiding principle

Of all the principles laid down by Buddha to guide a life of righteousness, ahiṁsā is the foremost. In fact other virtues are its offshoots that purify, ennoble, simplify and supplement it.[1]

Universe is the reflection of mind

Mind is responsible for the forms we see in this world,[2] the words we hear and the significance we attach to those words. Much of the ill-will and hatred that our senses bring to our notice, are due to our own mind, its own reflection. Hence, man needs to be calm and cool to understand the circumstances thoroughly, to see how far external factors are responsible for bringing into existence the atmosphere of hatred and jealousy and how far his own mind is full of malice that worsens the atmosphere.

Thus it is clear that the world as one sees it, is the reflection of one's own mind and senses. In order to set the world right, one needs to set oneself right by controlling and purifying the senses and the mind. Therefore, a man should not harbour thoughts of hatred against those whom

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1. Vide Appendix III. A (Pali source) 'What is ahiṁsā'. 2. DP. I-(Sanskrit source) edtd. by Rāhula Sāṁkṛtyāyana.

he thinks to be his haters. Even if a man be hated by others, the hatred will increase if it is met with hatred and it ceases only when met with love.[1]

Desire is the root of hatred

Hatred has its root in desire. Man is a slave to unlimited desires. His senses, eyes, ears, nose, palate and skin make him think wrongly that the external worldly attractions are permanent and make him sacrifice his higher good to satisfy the unsatiable desires. His eyes make him slave to colours and forms, ears make him slave to sounds, nose to smell, palate to different tastes and skin to touch. The world—the creation of his senses-appears to him real and he forgets that he is constantly approaching death. Ephemeral desires are vain desires, with no truth and reality.[2]

Anger cause of hiṁsā

Anger also is the chief cause of hiṁsā. Anger in thought gives rise to anger in word, that in return leads to blows. Blows may become the cause of destroying life. A destroyer of life as such digs up his own root.[3] Anger comes from desire.

Remedy to destroy desires

To destroy the root of desires, one has to practise control of senses moderation in food and disposition to be strenuous.[4] These are the, virtues that a man is to develop if he wants to be an ahimsaka. Desires can never be satisfied. A man may die before his desires are satisfied.[5]

Abstention from use of harsh words helps the practise of ahimsā

Ahimsā does not mean only not to kill. It also means not to utter such words that injure others' feelings or instigate their violent instinct. Those addressed harshly may speak in the same terms and the result will be nothing but strife.[6] Harsh words breed remorse, for they hurt others.

Evil falls back upon him who does evil to others

If a man offends a harmless person, the evil falls back upon him like fine dust thrown against the wind.[7] Ill-will, malice and restlessness

1. DP, 5. Vide also Appendix III B (Pali sources) 'Hatred is the root cause of Hiṁsā'. 2. DP. 11. 3. Ibid., 246, 247. 4. Ibid., 8. 5. Ibid., 48. 6. Ibid., 133, Vide also Appendix III C (Pali source) 7. Ibid., 125

dominate his mind. A practiser of ahiṁsā is to treat others as he would like others to treat his ownself. When overcome by the idea of killing or slaughtering any living being, a man should stop for a moment to think that life is dear to all as it is to him. Just as he wants merciful treatment from others, they also cherish the same wish of being treated by him with the weapon of mercy.[1]

Old age and death emphasised by Buddha

Old age and death, that are often neglected by a man in the midst of sensuous-pleasures, drive out the life of a man like that cowherd who drives out his cows to pasture.[2] The wise do not cling to unreal and ephemeral things and eschew all evil thoughts.[3]

Patience and ahiṁsā

Not to do harm to those who harm us, requires infinite patience, perseverence and silent suffering. Patience has been termed as the highest penance by the Awakened One. A monk without patience is no recluse. He without such patience cannot detain himself from causing grief to any one.[4]

Result of Hiṁsā

A himsaka paying no heed to evil consequences of hatred and insisting on harming the living beings, comes to one of the ten states— 1. To cruel suffering, 2. Loss, 3. Injury of the body, 4. Severe illness, 5. Madness, 6. Instigation from seniors and superiors, 7. Grievous slander, 8. Loss of kith and kin, 9. Perishing of wealth, 10. His house may be destroyed by ravaging fire.[5]

These ten atrocities of himsā easily tell the folly of a man, who aims at happiness by injuring others. Thereby, he only invites all sorts of worldly evils and misfortunes that he intends to avoid. Happiness desired is to be got by self-control and not by hating those who hate us.[6]

An ahiṁsaka needs to be just

A practiser of ahiṁsā needs to be just according to Buddhism. To be unjust means to be violent.[7] A man of justice will have selfless love

1. DP, 129. 2. Ibid., 135, vide also Appendix III-C. (Pāli source) 3. Ibid., 183. 4. Ibid., 184, vide also Appendix III-D (Pāli sources). 5. Ibid., 137-140. 6. Ibid., 197. 7. Ibid., 270.

towards all alike. He will treat others with equity and intelligence. He, who has made it a point to treat all alike, is an ahimsaka. Such a man will not inflict pain on any one and will have equal pity on all creatures. Lord Buddha calls such a man an 'elect' (Ārya).[1]

Thus justice and non-violence go together in the Buddhist philosophy of life.

An Ahimsaka entitled as 'sage'

A man of ahimsā is held in high esteem in the Buddhist thought. Ahimsā demands the sacrifice of sensual pleasures and a self-controlled man is named 'sage' by the Lord. (Respectable), is the title given to him who practises ahimsā.[2]

The Brāhmana and Ahimsā

Among all the castes, the Brāhmaṇa is regarded superior by birth and by action. According to the Buddhist thought he is a Brāhmaṇa who never hurts or injures any living being. A true Brāhmaṇa neither kills nor causes the death of any creature, moving or fixed. He does not avenge his opponents, is calm and undisturbed amidst the violent fighters. He is self-controlled, meditative and free from doubts and attachments. A person of such virtues cannot be injurious.[3]

Pāramitās

The six or ten Pāramitās (transcendental or perfect virtues) are of great importance in the Buddhist religion. The six pāramitās are—[4]

1. Dāna (Giving, generosity, liberty)
2. Śila (Virtuous conduct, morality and righteousness)
3. Kṣānti (Forbearance)
4. Vīrya (Energy)
5. Dhyāna (Contemplation)
6. Prajñā (Wisdom) *The other four are*—[5]
7. Upāya (Skilfulness in the choice or adaptation of means for conversion or succour)

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1. DP, 270. 2. Ibid., 263. 3. Ibid., 142,405,406,414, vide Appendix III. E. and F (Pāli source) 4. LV, p. 340, 21 line edtd. by Dr. S. Lefmann, 1902. 5. DS, Section XVII edtd. by F. Maxmuller and H. Wenzel. 6. DS, Section XVIII Daśbhumika śutram p. 57.

8. Praṇidhāna (Aspiration or Resolution)
9. Bala (Strength, power)
10. Jñāna (knowledge).

The first three pāramitās directly related to Ahimsā

Although all have indirect effect on the principle of ahimsā, yet the first three are directly connected with it. They form the positive aspect of ahimsā.

Meaning of dāna

The literal meaning of 'dāna' is giving. Only he will give who has compassion, mercy, and who cannot bear the miseries of others. The 'Dharma-Saṃgraha' speaks of three kinds of dāna—

Three kinds of dāna

(i) Dharma dānam (Giving of religious instruction).
(ii) Āmiṣa dānam (Giving of the dearest thing),
(iii) Maitri dānam (Gift of friendliness).[1]

The gift of religious instruction may be known as the best of all gifts, for this gift helps a man to know the futility of sensual pleasures and to live a pure life of disinterested service.

Charitableness is the essential requirement for a seeker of truth. He should give freely for all creatures' sake, his person and his enjoyments, throughout his life.[2]

To wish well for others also is a dāna

To wish for others what a man would wish for his own self, also constitutes the dāna.[3] Giving is the Bodhisattva's enlightenment.[4]

The three kinds of dāna, mentioned above, are meant to better the fate of mankind, to help fellow beings in this world and to train them to cross the worldly ocean.

According to Śānti Deva, a monk should share even his scanty alms with the poor.[5]

Compassion and mercy chief cause of dāna

Thus among the numerous causes that may be the cause of giving charity, Karuṇā (compassion) is the chief cause. They, who do not have

1. DS, Section CV. 2. SS, by Sānti Deva p. 17, 13-14 (lines) 3. Ibid., by Sānti Deva vide Dānapāramitā, pariccheda I. 4. Ibid., by Sānti Deva, p 34, 15 (line). 5 Ibid., by Sānti Deva, p. 129, I (line). p. 127, 17 (line).

any selfish motive of giving charity are inspired by love, sympathy, mercy and compassion to give away the required things to the needy. Karuṇā and kṛpā (compassion and mercy) have been exalted above all other virtues by Āryaśūra, who says—'The earth with its forests, mountains and oceans has been destroyed a hundred times by water, fire and wind at the close of an age but the compassion of a Bodhisattva is subject to no such destruction.[1] Mercy is really the essence of dharma as it is devoid of hiṃsā and stealthiness and the like.[2]

Mercy produces all the virtues to adorn a Bodhisattva

He who is merciful to others as he is to himself, has no time to practise adharma (nonrighteousness). As the rain makes all the crops grow, so mercy produces all the virtues that should adorn a Bodhisattva's personality. A merciful heart does not revolt against others. His speech is pious,[3] kindly, gentle, agreeable, winning, appealing to heart, brings good and happiness to all creatures, allays passion, hatred, delusion and all faults. He utterly abandons the gossiping manner of speech, that would irritate and annoy others and thwart the purposes.[4] His interest in the welfare of others is increased. A merciul man becomes an object of trust for the whole world as he is trusted by his own kiths and kins.

Compassion (Karuṇā) and Enlightenment

A Bodhisattva's aim in life is to attain enlightenment. Only in him is the thought of enlightenment who has the intense resolve to gain it. Intense resolve is got by him who is the spring of great mercy (*mahā-karuṇotpāda*). He has the spring of great mercy who never neglects all sentient beings. He does not neglect beings who has renounced his own comforts.[5]

Thus. compassion (*karuṇā*) is a necessary means to attain enlightenment.

The secret of compassion (karuṇā)

The secret of compassion lies in realizing the equality of oneself and others.[6] As soon as the feeling of regarding others equal to himself is

1. Jm, by Āryaśūtra, edited by H. Kern, p. 155, 19. 2. Ibid., p. 174, 9, 3. Ibid. p. 174, 39,41,42,43 (verses). 4. SS by Sānti Deva, Paricchedd VI, p. 126, 9-11 (lines) p. 127, 5 (line). 5. SS, by Śānti Deva, p. 8, 1-5 (lines). 6. Bch. (Journal and text, pt. I, 1894) VIII 90,95.

developed, the question of harming others ceases. Others' sorrows or happiness are felt by such a person as his own. He does not prefer his own happiness to that of others, since their sorrow makes him sorrowful. He is willing to exchange his happiness with the miseries of others. He identifies himself with the lowliest and the lost.[1]

Thus a true Bodhisattva wants to do unto others as he does to himself and others want him to treat them.

The virtue of compassion serves one's own and others' interest

The virtue of compassion is practised for one's own interest as well as purely for others' welfare. A Bodhisattva does not make a sacrifice out of envy or for fame, heaven, kingdom but for the welfare of others.[2] Ahimsā means disinterested self-sacrifice. True self-sacrifice means true love for life, for them the highest aim of life is attained. According to Śānti Deva, if a man loves himself, he should not love himself. If he wishes to protect himself, he should not protect himself.[3] The virtue of compassion can be developed by practice.[4]

Rukmavati's sacrifice an example of positive ahimsā

In Mahāyāna Buddhism we come across such stories that are examples of positive ahimsā. The story of Rukmavatī is told in the Avadāna kalpalatā. Rukmavati was a charitable and merciful lady of good conduct of the town of Utpalāvatī. She once saw a woman who had delivered a child. On account of hunger she was on the point of eating up her child. Compassionate Rukmavatī saw her and thought that the love of body led her to sin. She was in a fix what to do. If she would run home to fetch food for the starving woman, the woman would eat up the child and if she would take the child with her, the mother would die of starvation. Out of compassion, that woman cut off her own breasts and gave her for food. Indra appeared at that moment and Rukmavatī was transformed into a man as a reward.[5]

Viśvantara, another example

The story of Viśvantara is related in Jātakamālā and Avadāna-kalpalatā.[6] Viśvantara, son of Sañjaya, was all charity and mercy. All

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1. Bch. (Journal and Text, pt. I, 1894) VIII. 110, 131, 136, 140. 2 Jm, by Āryaśūra (Edited by H Kern), p. 4, line 24 p. 11, line 2, p 204, line 3 3. BcA. Journal and text, Pt II 1894, Pali Text Society, by Santi Deva 4 ALTK, Vol. II, p. 955. 5. Ibid., Pt. II, pp, 47-49. 6. Ibid. Pt. I, p. 647, JM, p. 51.

received abundant alms from him. White elephants of the royal stables were given in charity by him. His generosity compelled his father to banish him to mount Vaṅka. His wife Madrī and his two children went along with him. They left for Vaṅka in a chariot driven by four horses. The horses were demanded by a priest and Viśvantara gave them. Another priest got the chariot as desired by him. The son was taken by Viśvantara in his hands and the daughter by Madrī. Once an old Brāhmaṇa asked Viśvantara for his children to be his servants and the children were given away to him. At another time, Indra in the guise of an old Brāhmaṇa demanded Madrī and got her. The father and the people were so moved by Viśvantara's self-denial that they made him the king.

Meaning of Śīla

2. *Śīla Pāramitā*—Śīla has been compared to 'Vaidūrya gem.'[1] Śīla means complete extinction of passions.[2] Thus, it is related to all virtues that kill passions. Śīla means conquering of rāga (attachment), moha (infatuation) and dveṣa (hatred, ill-will). These three evils destroy a man as fire devastates a thing.[3] Attachment and hatred are a great impediment in acquiring virtues and moha (folly, delusion) destroys wisdom and discrimination. Dharma Saṁgraha gives three types of Śīla.

(i) Saṁvara Śīla

(ii) Kuśala-dharma-saṁgrāhaka Śīla

(iii) Sattvānugrahāka Śīla

(i) *Saṁvara Śīla*—means the practice of self-control. A man of restraint always looks to his own faults and limitations and checks his weaknesses. This helps in the development of Śīla (virtues, good conduct).

(ii) *Kuśala-dharma-saṁgrahāka Śīla*—may mean that conduct which helps in the preservation of good virtues.

(iii) *Sattvānugrahāka Śīla*—may mean that morality and righteousness which help in the acquisition of goodness.

Ahiṁsā, the first way to reach the goal

Among the ten kinds of action,[4] ahiṁsā is the first kind. It is, indeed, the highest virtue.[5] A follower of Buddhism does not do unto others what he thinks others should not do unto him.

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1 SVMB, (1883). p. 60 (last line). 2 DBS. p. 57, 5th line 3 LaS, edited by Bunyin Nanjo (1923), p 90. 4 DS, Section 56, Prajñāpāramitā Śata Sāhasrikā 479 3; Daśa Bhūmikā 23.6. 5 Ak, II, 241-4.

Buddhism and war.

Buddhism condemns and shuns the barbarous custom of war among the states and kings of the world.[1]

Scope of ahiṁsā in Buddhism

Even the pain of an ant is not endured by a Buddhist follower.[2] This inclination may have its root in the idea that human beings when commit a sin, are reborn as animals. Gautama Buddha was born as a hare, a swan, a fish, a quail, an ape, a woodpecker, and an elephant in his previous existences.[3]

An insect after many aeons can rise to the position of Buddha

An insect can rise to the position of Buddha after may aeons.[4] Prince Kuṇāla became blind for he had inflicted the same calamity on some animals in his former life.[5] This feeling of sympathy also led to the condemnation of hunting.[6]

2. *Abstention from theft* also helps in not harming others, A Buddhist follower does not steal even a leaf or a blade of grass.[7]

3. *Abstention from unchastity* is a help in the practice of harmlessness towards others.[8] Adultery is like poison that marks and destroys human life even if it is committed in secret.[8]

4. *Abstention from telling lies*—A Buddhist follower speaks only truth. His actions are in accordance with his words.[9] His words will never deceive a person and nobody shall be put to harm by his words.

5. *Abstention from slander*—A Buddhist follower does not utter such words that will cause strifes and discunity in the society. He does not find any delight in causing disunion among people by his words.[10]

6. *Abstention from harsh speech*—A Bodhisattva does not indulge in harsh speech that will wound others' feelings. His speech is pleasant to his own heart and pleasant to others' ears. He may speak harsh words only to restrain foolish persons from evil actions.[11] His harsh words with such

1. Ak, I. 85-96, II, 633. 36., II. 965 15; Vide Appendix III G (Pāli source). 2. Ibid., I. 79. 66. 3 Jm, Passiem 4. BcA, VII 18, Sikṣā Sammucaya p. 284. 5 Ak, II 247. 166. 6. Jm, 166. 7. 7. DBd 23. 8. Ibid. 23, Avadānakalpalatā I. 827. 36.37, JātakaMālā 85.10. 9. DBS. 23. 10. Ibid., 24. 11. Ibid., 24.

motive are meant only for the welfare of others and not for any selfish motive.

7. *Abstention from frivolous and senseless talk*—A Bodhisattva does not speak uselessly. He does not indulge in light talk. He is not interested in aimless gossips. He speaks little.[1] His speech aims at pleasantness, truthfulness and goodness.[2] He wishes good of others and is indifferent to the wicked.

8. *Abstention from malevolence*—A Buddhist follower does not covet the wealth of others. He is not tempted by others' property. His heart is not impurified by avarice.[3]

9. *Abstention from malevolence*—A Bodhisattva's heart is free from malice. He is friendly to all. He is compassionate towards the less fortunate ones. He is kind-hearted to those who seek his help. Anger, enmity, ill-will and hatred find no place in his life. He cultivates love towards all creatures and wishes them happiness, peace and prosperity.[4]

10. *Abstention from wrong views*—A follower of Buddha has firm faith in him, in his principles and in his true followers. He does not think of evil and misleading pursuits and actions.[5] He is straightforward, honest and sincere.

Other kinds of action support and help ahimsā

The above ten kinds of action evidently help practising ahiṁsā. Śīla, as such is the root and body of ahiṁsā.

3. *Kṣānti Pāramitā* (Forbearance and Endurance)—A Buddhist follower is to forbear and to endure. The word 'kṣānti' is used for several meanings. It is opposits of Krodha (anger), dveṣa (hatred), pratigha (repugnance) and vyāpāda (malice).[6] Kṣānti means to win over anger and excitement and possess a balanced mind.[7] It means to forgive and forget the injuries and insult of others [8] It also means to endure pain patiently,[4] to accept the ideals and doctrines of the religion with faith and develop the capacity to help others. Thus dukhādhivāsanā kṣānti, dharma nidhyāsana kṣānti and paropakāra dharma kṣānti are the three types of kṣānti.[9]

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1. Pp, Astasāhasrikā p. 326 4 [line], Śiksā Sammucaya p. 191. 5 (line). 2. Ibid , p. 323. 12 (line), p 326. 4 (line) 3. DBS, 24. 4 Ibid., 25. 5. Ibid., 25. 6. PpS, 95, 276, 1460. 7. Ibid., 1410, 1357. 8. DS, Section 107.

A Bodhisattva is an abode of forbearance

A Bodhisattva is an ocean of forbearance. He forgives others for all kinds of injury, insult, abuse and censure. He forgives them with his body as he never strikes them with his hand, stone or stick. He forgives them with his mind as he never wishes them ill. Even if his body is cut into pieces, he does not conceive any ill thought against his enemy.[1] Being reviled he does not revils in return. When beaten, he does not beat in return. He does not show anger towards anyone.

A Bodhisattva's forgiveness in unfailing is unfailing

His forgiveness is unfailing, universal and absolute like that mother-earth that suffers in silence all that may be done to her.[2]

Why the wicked should be forgiven

The reason why others should be forgiven, is an object of thought. One should think that these enemies are not free agents. Their wicked deeds are produced by causes over which they have no control.[3] A Bodhisattva cannot really blame others for the injuries, others inflict upon him. He suffers on account of his own misdeeds in his past existence.[4] He should thank them that they enable him to practise the virtue of forbearance which leads to heaven and also to enlightenment.[5] They do him much good but they ruin their own chances of happy future existence.

Forbearance and law of karma

On the other hand, if one is swayed by anger, he destroys the merit that has been acquired in many lives.[6] He who kills anger, is happy here and hereafter.[7] However, forbearance cannot really be reconciled with the law of karma for in that way one may submit passively to the enemy, but we cannot forget mercy and love that also are the causes of forbearance. One forgives more by heart and he is less moved by head.

4. *Vīrya Pāramitā* (Energy)—Vīrya means vigour, strength, power, heroism, prowess, valour, fortitude, courage, firmness and virility. The conventional meaning of this word is 'energy'. Energy helps in resolutely combating all the great and small sins and vices that may drag a man down. His effort to think about every dangerous fault and weakness is suitable. He becomes cautious and restrains his senses.[8] He dispels hatred

1. SS. p. 185 'Kṣānti Pāramitā'. 2. SV, 60 2. 3. BcA, VI. 22, 25. 4. Ibid , VI. 42, 46. 5. Ibid., VI. 49.99, 100. 6. SS, p. 58,67,115, AK, II. 35. 7. BcA, VI. 6. 8 Ibid., VII. 25.

by the cultivation of love, combats sensuality by meditating on impurity. He leaves no stone unturned to exert himself. There is no true merit without vīrya, just as there is no motion without air.[1]

Energy enables one to gain true knowledge

He who is energetic in studying scriptures, can have true knowledge and understand the significance of the doctrines like ahiṁsā. Besides having other types of knowledge like knowledge on medicine and the like' he develops the chances of serving the people and helping them in adversity. This is the way to cultivate the tendency towards the development of positive ahiṁsā. A Buddhist follower is well-versed in all such arts and sciences[2] that are necessary to help the maintenance and progress of life.

Energy helps one to complete a work successfully

A Buddhist follower thinks carefully before he undertakes a work and whatever he undertakes, he carries that to a successful end.[3] He does not leave it half-done and he is not daunted and discouraged by difficulties and dangers.[4] He maintains the same energy and resolution under all circumstances. He does not lose hope on account of the stupidity or wickedness of the people. He does his daily task like the sun.[5] He has got self-confidence enough to undertake the most difficult tasks. The same self-confidence gives him the strength to overcome all passions and endure all trials.

Self-Confidence is to be distinguished from pride

This self-confidence must however, be distinguished from that over-confidence or pride that stimulates arrogance and ruins the soul. True self-confidence makes one the very embodiment of virtue and wisdom so that he feels that perfections (pāramitās) do not make him, it is he who makes the perfections.[6]

Thus a Bodhisattva is to acquire enough energy to root out the passions, as a lion slays the deer.[7] All these virtues of perfection help and parify the principle of ahiṁsā and simplify its practice.

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1. BcA, VII. 1. 2. DB, p. 1a, 22 (line), JM, p. 208. 1 (line), p. 105.15 (line), p. 88 3 (line), p. 142. 14 (line), Ak, Vol. I, p 675, line 51, II. 323.12. 4 BcA, V. 47 5. Ibid., VII. 16.28, SS. p. 140, line (6) 5. SS, p 278, line (4). 6. Ibid., p. 278. 4-10 (lines). 7. BcA, VII 61. vide Appendix III H (Pāli sources).

Good conduct is the best protection

Ahimsā aims at the welfare and prosperity of all.[1] He who protect all living beings, is a person of good conduct.[2] He who is in possessions of good conduct, is in possession of the highest and the noblest refuge, is in possession of true friend and a relative. He has got the best protection, is wealthy and powerful. In other words good conduct is the refuge friend, relative, protection, wealth and power.[3]

Ahimsā means true justice and mercy

Ahimsā means true and just mercy. Merit comes to the door of a compassionate and merciful one.[4] Bodhisattva may be known as another name for an ahimsaka, for Bodhisattva cultivates his mind in ten ways—mind of friendship, happiness, justice, teachers' mind, instructor's mind of pity, affection, kindness, forgiveness and purity.[5]

Service to the sick is a part of ahimsā

Kindness, service and help to the needy are other forms of ahimsā and form the life-breath of Buddhism. Lord Buddha himself helped in washing the dirty clothes of a sick monk and therethrough set an example before his disciples of finding joy in serving the sick and helping the needy.[6] So, those who serve the sick, serve Buddha, the Enlightened one.

To be a venerable refuge to friends is the dignity of Buddha. Merciful heart is the abode of all that is good and great and is incomparable with infinite worship done in thousand millions of temples.[7]

Ahimsā is the chief quality of Bodhisattva

To abstain himself from killing any living being, to give security to all beings, causing no fear, agitation and excitement is the chief quality of a Bhodhisattva. Whatever he has done, caused to be done or consented to be done in word, deed or thought, is free from the taint of harming others. Compassion is thought to be the highest virtue. A compassionate man has heart-felt love for all people just like that father who has heart-felt love for his only and virtuous son.

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1 Anartho kasyachit mā bhūnmālabhya kadācana BcA III 14. 2 SS, p. 125 1 (line) 3. SK by Aśvaghoṣa, chapter XIII, p. 82 4. SS, p. 146. 5 Ibid., p 153, 11-15 (lines) 6. Ibid., p. 154. 7. SS, p. 157, 10-13 lines).

Buddhism includes all moral Virtues

Buddhism is an institution for all moral principles that aim at perfecting and purifying ahimsā by being a means to subjugate the senses and mind. Buddhism makes us realize that man's action in thought, word and deed is responsible for his destiny. Character is destiny according to Buddhism.

All virtues are part and parcel of Ahimsā

A man of ahimsā is in possession of undisturbed calm even in the midst of wrath, hatred and anger, is harmless in the midst of harmful atmosphere, selfless in the midst of selfishness, desireless in the midst of all sorts of temptations, co-operative in the midst of trivial differences. Commitment of himsā in any form is far from such a controlled one. His desires are scanty and his wants limited. He is always at the disposal of the unprotected, the needy, the lowliest and the lost. Compassion and forgiveness are his main weapons to fight the battle of life. He finds unity in diversity one life working in different bodies. With this knowledge, he bears equal and true love for friends foes, strangers, kiths and kins—in short for all alike.

Do unto others what you want them to do unto you

As said already, Buddhism teaches one to behave with others as one would like others to behave with oneself. When and if this teaching is executed into practice, man finds oneness with all, takes others', sufferings for his own, tries to help them in putting an end to their troubles and thus works for their peace and prosperity. This in one word is termed AhimsāI.[1]

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1. Vide Appendix III I 'Pāli source' 'Ahimsā is the theme of Buddhism'.

CHAPTER V

CONCEPT OF AHIMSA IN YOGADARŚANAM

(Sanskrit Sources)

What does the word 'Yoga' mean ?

The word 'yoga' is derived from the root 'Yuj' to join. 'Yoga' means restricting the fluctuations of mind.[1]

Thaee aspects of mind

Mind has three aspects[2]—

1. Brightness (Sattva)
2. Activity (Rajas)
3. Inertia (Tamas).

Sattva is pure and the mind pervaded with sattva is able to receive knowledge. So, Rajas and tamas, two other aspects of mind are restrained by a yogi. A pure mind is able to concentrate on the Supreme Power (Īśwara).

What is Supreme Power ?

What is Īśwara ? According to Patañjali, Īśwara is a special kind of Self, untouched by afflictions (Kleśa), actions (Karma), fruition (vipāka) and impression (Āśaya).[3] He is Omniscient and Teacher of Pumal Sages.[4]

Meaning of Afflictions etc.

According to Vyāsa, afflictions (Kleśa) means ignorance (Avidyā) etc. Actions (Karma) are good and evil: Fruition (Vipāka) is the consequences which these evolve. Impressions (Āśaya) are the desires in accordance with these fruitions.[5]

What is kleśa ?

Kleśa (affliction) consists of avidyā (ignorance), asmitā (egoism), rāga (passion), dveṣa (aversion) and abhiniveśa (attachment).[6]

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1. Py. I. 2. 2. Vide VB., VTV. I. 2. 3. Py. I. 24. 4. Ibid., I. 25, 26. 5. Ibid., I. 24. 6. Ibid., II. 3

Aids to develop a pure mind

To develop a pure mind, Patañjali has mentioned eight aids to yoga,[1] restraint being the first one.

Restraint includes Ahiṃsā (non-injury), Satya (truth), Asteya (abstinence from theft), Brahmacarya (continence) and Aparigraha (abstinenc from acceptance of gifts).[2]

Ahiṁsā leads all the restraints

Ahiṃsā is the first of all restraints, It means abstinence from malice and illwill towards all creatures in every way (mind, word and deed) and always.[3]

The practice of this vow aims at the welfare of all. Ahiṃsā is not only the chief of all restraints and observanees, but they are all rooted in it.[4] They are practised to perfect it by teaching it.[5] It is in this sense that it is said that as a Brāhmaṇa desires to observe vows, so does he refrain from injuring others carelessly and thereby purifies ahiṃsā.[6] The other restraints and observances, if practised without practising ahiṁsā, are as if they had not been performed, since they are fruitless.[7]

What is truth

For instance abstinence from falsehood (Satya) means speech and mind such as correspond to fact i.e. word and mind both corresponding to what is seen, inferred or heard.[8] Speech transfers one's thoughts to another (it is truth only) if it is not mistaken, deceptive or barren of knowledge or purposeless. It should be for the welfare of all and not for the destruction of creatures. Should it be only for the ruin of creatures, it is not truth but a sin, A false kind of merit and a resemblance of merit would become the worst of evils. Therefore, a yogī should first consider what is good for all creatures and then speak the truth.[9]

If a yogin is asked by a butcher which way the cow had gone, and, he, observing the vow of truth, tells him the way she had gone, he is not practising the vow of truth, for such kind of truth has taken

1. P.y. II 29. 2. Ibid., II. 30 3. V.B. II. 30. 4. Ibid., II. 30. 5 Ibid, and Vācaspati's Tattva Vaiśāradī II. 30. 6. Ibid., II 30. 7. V.TV. II. 13 8. VB. II. 30. 9. Ibid., II. 30.

the life of an innocent cow.[1] Similar is the case with all other restraints and observances.

Manu's definition of Truth

Manu, the famous lawgiver, also has said that one should speak that truth that is pleasant. A man should not speak something unpleasant even if it is truth. He also should not speak lie even though that may be pleasant, for eternal dharma consists in speaking what is truth and pleasant.[2]

So we find that all restraints and observances aim at purifying and supporting ahimsā—non-injury to all.

Mahāvrata

The practice of the five abstinences, when done unconditionally, unqualified by species (Jāti), place (Deśa), time (kāla) or exigency (Samaya), is called Mahāvrata (Great-Course-of Conduct).[3]

Ahimsā, qualified in respect of species (Jāti) may be as follows—a cacher of fish does injury to fishes only and to nothing else. It is qualified in respect of place (Deśa), when one does not slay in holy places. It is qualified in respect of time (kāla), when one does not slay on any holy day, say on the fifteenth day (Pūrṇimā) or fourteenth day. It is conditioned by exigency (samaya) when a man slays only for the sake of gods and Brāhmanas and not otherwise.[4]

Another example of exigency is the behaviour of a Kṣatriya, who will say—'I shall slay only in the battlefield and nowhere else.

A Yogin who practises ahimsā, uncoditioned by any of the above-mentioned conditions--species, place, time and exigency follows Mahāvrata. Vyāsa demands the practice of ahimsā and other restraints, with regard to all objects, always and in all stages.[5]

What ara the five observances

The five observances are[6]—

1. Sauca (Purity).
2. Saṁtosa (Contentment).
3. Tapa (Self-castigation).

1. V.TV. II. 30. 2. M. S. IV. 138. 3. Py. II. 31. 4. VB. II. 31. 5. P.y. II. 32. 6. V.TV. II. 32.

4. Svādhyāya (Study)
5. Īśwwara Praṇidhāna (Devotion to the Lord).

Śauca (Cleanliness)

Cleanliness, the first observance is of two types—

1. External.
2. Internal.

External cleanliness is produced by clay, water or the like and internal cleanlinass is produced by the washing away of the mind[1]. Spots of mind are—conceit, arrogance and jealousy etc.[2] The removal of these three and the like is cleanlines of mind.

Saṁtoṣa (Contentment)

Contentment means not to covet more than the means at hand,[3] not to have a desire to take more than what is required for the general maintenance of life.[4] It helps in the practice of renunciation.

Tapa (Self-realization)

Self-castigation means to bear the pair of opposites-heat and cold, hunger and thirst, sitting and standing, complete and formal silence and according to usages, vows such as Krcchara and cāndrāyaṇa and rigid penances,[5] Complete silence means absence of expressing one's ideas even by gestures and formal silence means mere absence of articulate speech,[6]

Svādhyāya (Study)

Svādhyāya (study) is the study of the sciences dealing with emancipation or the repetition of the pranava (syllable of adoration).[7]

Iśvarapraṇidhāna (Devotion to the Lord)

Devotion to Īśwara is offering up of all actions to the Supreme Teacher.[8]

The above contents about the observances show, that ahimsā is helped in its practice to a great extent by the practice of observances.

Aid to the practice of restraints and observances

According to Pantanjali if there is inhibition by perverse-considerations (vitarka), there should be cultivation of the opposites.[9]

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1. V.B. II. 32. 2. V.T.V. II. 32. 3. V.B. II. 32. 4. Ibid., II. 32. 5. Ibid., II. 32. 6. V.T V. II. 32. 7. V.B. II. 32. 8. Ibid., II. 32. 9. Py. II. 33.

Whenever, a yogin is attacked by such perverse considerations—I will slay him who intends to kill me, I also will lie, I will take his money, I will be unfaithful to his wife and I will be master of his property, let him cultivate opposite of these vicious ideas leading him to evil ways. Let him think—'Baked upon the terrific fire of the world, I have taken refuge in the virtues (dharma) of yoga by giving protection to every living creature. Having myself renounced the perverse considerations, I again revert to them once more like a dog. Just as a dog licks up the vomited food, so I betake myself to the relinquished.[1]

Thinking in this channel, one is likely to control temptations and carry on with the practice of vows.

Types of Himsā

Perverse considerations such as hiṁsā etc. are of several types—

1. Krta (Himsā committed by oneself
2. Kārita (Himsā caused to be committed by others)
3. Anumodita (Approved)

Each of these is again threefold—

(1) Caused by lobha (covetousness) i. e. for the sake of the skin or flesh.

(2) By krodha (anger) thinking that he has been hurt by another man.

(3) By moha, (infatuation) thinking that virtue will result therefrom.

Greed anger and infatuation are threefold—

(1) Mild (Mṛdu),
(2) Moderate (Madhya),
(3) Adhimātra (Extreme).

These again are threefold—

1. (i) Gently mild,
 (ii) Moderately mild,
 (iii) Extremely mild.
2. (i) Mildly moderate,
 (ii) Moderately moderate,
 (iii) Extremely moderate.

1. VB. II. 33

3. (i) Mildly extreme,
   (ii) Moderately extreme,
   (iii) Extremely extreme.

Injury thus becomes of eighty one varieties. However, it is innumerable due to niyama (regulation), vikalpa (option), and samuccaya (aggregation), due to the fact that the varieties of those who breathe the breath of life are innumerable.[1] The same classification is applied to falsehood and to the rest also.

Since these perverse considerations have endless consequences in pain and in lack of thinking, one shold cultivate their opposites.[2]

The way to ponder over the opposites

The opposites should be pondered over in this way—The killer first of all cripples the power of the animals to be slaughtered (by tying it to some post etc.[3]) then gives it pain by falling upon him with some weapon, and then deprives it of its life. Having crippled the victim's stength, his own accessories both animate (wife etc) and inanimate (bed, food etc) are being separated from him (as a result of injuring the victim). From the animal's pain results his own misery in hells and in the bodies of animals and of departed spirits (essential consequence of slaughter), and in other forms. As a result of destroying life, he himself continues from moment to moment to be on the point of death. Even while wishing for death, he pants laboriously to experience the fruit of pain for a fixed time.

Even if the effects of injury could be done away with on account of some merit and having gained pleasure, the person will have a short life.[4]

Keeping these disastrous results of killing etc. in view, one should stick to restraints and observances and the like. Practice of these restraints results in the purification of mind. A pure mind attains Kaivalya (isolation) which is the aim of yoga.[5]

A yogin when grounded in restraints and observances attains several powers.

1. VB. II. 34. 2. PY. II. 34. 3. TV. II. 34. 4. VB. II. 34. 5. MpR. II. 34.

Results of Ahimsā

As soon as he is established in Ahimsā, his presence gets suspension of enmity.[1] Even enemies whose hostility is ever lasting, like horse and buffalo, cat and mouse, snake and mungoose, leave their hostility in presence of a yogin who is grounded in ahimsā and conform themselves to his mind.[2]

A yogin enjoys all the powers of all the restraints and observances

A yogin established in ahimsā will enjoy all the powers of the rest of the restraints and observances, since they have their root in ahimsā. A true ahimsaka is the practiser of all the abstinences and observances.

Result of Truth

At a result of devotion to truth, actions and consequences depend upon him.[3] Whatever, a yogin says that becomes truth. If he says to a man—'Be you a right living.' The man spoken to, becomes right living.[4]

Result of Asteya (Abstinence from theft)

A yogin grounded in abstinence from theft, gets jewels from all sides.[5]

Result of continence

As a result of continence, a yogin attains vigour.[6] On account of his gain, he develops his latent qualities, and when he is perfected, he is able to transfer his wisdom to his pupils.[7] The acquisition of energy makes him perfect and he is endowed with the eight perfections of which the first is called 'tara'.[8]

Result of Aparigraha (Non-acceptance of gift)

When established in non-acceptance of gifts, a yogin acquires thorough illumination upon the conditions of birth.[9] He knows his past, present and future.

Result of outer cleanliness

As a result of the external cleanliness there is disgust with man's own body.[10] On account of disgust, he is not attached to the body and becomes an ascetic (yati). Moreover, there is no intercourse with others.

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1. YD. II. 35. 2. VB. II. 35. 3. YD. II. 36. 4 VB. II. 36. 5. YD. II. 37 6. YD. II. 38. 7. VB. II 38. 8. TV. II. 38. 9 YD. II 39. 10. YD. II. 40.

Not seeing any purity in the body even after having washed it with earth, water and other substances, desirous of escaping from his own body, how could he have intercourse with others' bodies, absoluted unhallowness as he has seen in them.[1]

Result of inner cleanliness

The inner cleanliness results in the purity of sattva, gentleness, singleness of—intent,[2] subjugation of senses and fitness for the sight of the self,[2] when the defilements of the mind are washed away. An undefiled mind has gentleness and pure sattva, which result in singleness-of-intent. Subjugation of senses results from subjugation of mind and purity of sattva enables one to have sight of self (Self-realization).[3]

Result of contentment

As a result of contentment, there is an acquisition of superlative pleasure.[4] Superlative pleasure is the excellent pleasure.[5] In this very sense it has been said—'Pleasure of love in this world and the supreme pleasure of heaven, all these do not compare with the sixteenth part of the pleasure that accrues from the control of craving (tṛṣṇā).'[6] In this very sense, Yayāti, conferring youth upon his father Puru, said—'The wise, casting entirely away that craving, which is bad for the unwise to cast off and which in the aged ones ages not, are filled quite full with pleasure and nothing else.[7]

Result of Self-castigation

Perfection in the body and in the organs, is the result of self-castigation, after impurity has dwindled.[8] When established in penance (Tapa), enveloping impurity is destroyed. As a result of this destruction of enveloping impurity, perfection of the body in the form of atomization etc. is attained. Similarly, perfection of organs is attained, i.e. hearing and seeing at a distance (telepathy).[9]

Result of Svādhyāya (Study)

As a result of svādhyāya, there is communion with the chosen deity.[10] Gods, sages and men of perfection, all become perceptible and are helpful to his work.[11]

1. VB. II. 40. 2. YD. II. 41. 3. VpB. II. 41. 4. YD. II. 42. 5. VpB. II. 42. 6. MBŚCLXX. III 46, VāP. XC III. 101, LP LXVII. 23-24. 7. MB I. 89-91; VP. IV. 100-26, VāP. XCIII. 99, LP. LXVII. 20. 8. YD. II. 43. 9. VB. II. 43. 10. YD. II. 44. 11. VB. II. 44.

Result of devotion to God

A yogin attains perfection of concentration as a result of devotion to God.[1] Perfection in concentration enables him to know in reality all he desires to know in other places, other bodies and in other times. His insight sees into things as they are.[2]

However, it should not be concluded that if devotion to Īśvara results in perfection in concentration, there is no need of other aids because these aids help in perfection of devotion to Īśvara and at the same time in the perfection of concentration.[3]

Negative ahimsā

Abstention from himsā may be called the negativa aspect of ahimsā.

Positive ahimsā

Yogadarśanam has kept before us its positive aspect also. By the cultivation of friendliness towards happiness, compassion towards pain, joy towards merit and indifference towards demerit, a yogin should attain the undisturbed calm of mind.[4]

The above aphorism of Patañjali shows the way to purify the mind of rajas (passion) and tamas (darkness). He sets forth the means of securing peace of mind, that are hostile to maliciousness in the form of jealousy, envy and wrath etc.

When friendliness is cultivated towards those who are happy, envy, that arises to see others rolling in pleasures, is removed. When a mind cultivates compassion towards those who are distressed, desire to harm others is conquered. When devotion, to see those who are meritorious, is cultivated, jealousy vanishes and wrath ceases. Wrath ceases when indifference is created towards those who are demeritorious.[5]

Practice of positive ahimsā helps in the practice of pure virtue (śukla dharma)[1] that calms the mind. When calm, the mind becomes single-in-intent and attains the stable state.[6]

Ahimsā as such is one of the chief means of purifying mind and attain purity of sattva that ultimately helps to attain Kaivalya

1. YD. II. 45. 2. VB II. 45. 3. YD. II. 45. 4. Ibid, I. 33. 5. V.T. I 33. 6. VB. I. 33.

(isolation). The abstentions and observances mentioned in Yoga-darśanam are also found in Viṣṇu Purāṇa. The contents of the Purāṇa are as follows—

Wishing to reduce the mind to its proper state, one should resort to abstinence from incontinence, injury, falsehood, theft and from acceptance of gifts. A man whose self is curbed, should practise study, cleanliness, contentment and self-castigation. He should also make his mind inclined towards the Higher Brahman. These abstentions together with observances are declared to be five each. They give a special fruit for a desirous person and they yield final emancipation for him who has conquered all desires.[1]

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1 VP. VI. 7. 36-37.

CHAPTER VI

AHIMSĀ IN THE TANTRA LITERATURE

What is Tantra?

Tantra is a religious treatise teaching magical and mysterious formularies for the worship of the deities, or for the attainment of super-human power. It is mostly in the form of a dialogue between Śiva and Durgā who are peculiar gods of the Tāntrikas. These works are very numerous and their authority in many parts of India seems to have superseded that of the Vedas. They are said to comprise five subjects i.e. (1) the creation (2) the destruction of the world (3) the worship of gods (4) the attainment of all objects (5) and the modes of union with the supreme spirit.[1]

Lord is known as the self of the Universe

The Tāntrikas regard the Lord as the self of the Universe, The universe depends on Him. He is One, He ever is. He is truth. He is the Supreme Unity without a second. He is ever full and self-manifest,[2]

The Tāntrikas satisfy devātas by offerings

The Tāntrikas also believe in satisfying devātas by offerings. They see no himsā in sacrificing flesh to propitiate their favourite deity. Fish also was offered.[3]

Kinds of meat for sacrifice

Meat for sacrifice is of three kinds[4]—

1. That of acquatic animals
2. That of animals on earth
3. That of animals of the sky.

Meat satisfies devatās

Meat gives pleasure to devatās, from wheresoever it may be brought and by whomsoever it may have been killed.[5]

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1. MWD. p. 362. 2. MNT. Chapter II, verse 33-34. 3. Ibid, Chapter V, verse 207-210. 4. Ibid., Chapter VI, verse 4-8. 5. Ibid, Chapter VI, verse 4-8.

Only male animals were killed in sacrifices

Only male animals were killed in sacrifices. It is the command of Śambhu that female animals should not be slain.[1]

Three kinds of fish for offering

As regards fish, it is of three superior kinds—Śāla, Pāṭhina and Rohita. Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality. The latter may, however, if well fried be offered to Devi.[2]

Number of beasts for sacrifice

The ten approved beasts which may be sacrificed are—

(1) deer	(2) goat	(3) sheep	(4) buffalo
(5) hog	(6) porcupine	(7) hare	(8) iguana
(9) tortoise	(10) rhinoceros		

Other beasts also may be sacrificed if the worshipper so desires.[3]

The method of sacrificing an animal

After worshipping the Devī with all the offerings, the sādhaka should offer sacrifice of an animal to her. The sādhaka versed in the rules of sacrifice should select a beast free from disease and defect and placing it before the Devī, should sprinkle it with water from Viśeṣārghya (special offering saying at the same time mantra 'phaṭ')[4]

Let him then worship the goat, (sheep or whatever other animal is being sacrificed) with the mantra "Namaḥ (salutation) to the goat which is a beast", and with perfumes, flowers, vermillion, food and water. Then he should whisper in the right ear of the beast the gāyatri mantra, which severs the bond of its life as a beast.[5]

The Paśu gāyatrī

The paśu gāyatrī which liberates a beast from the life of a beast is as follows—After the word "paśupāśāya" say "Vidmahe", then after the word "Viśvakarmaṇe" say "Dhīmahi" and then "tanno Jīvah pracodayāt". It means—Let us bring to the mind the bonds of the life of a beast. Let us meditate upon the creator of the Universe. May He liberate you out of the life of a beast.[4]

1 MNA Chapter VI, verse 7-8. 2. Ibid., Chapter VI, verse 105-106. 3. Ibid , Chapter VI, verse 107-108. 4. Ibid , Chapter VI, verse 109-110.

Then taking the sacrificial knife infused with the presence of Brahmā, Viṣṇu, Śiva and their Śaktis, dedicate it with mahāvākya and utter with folded hands—May this dedication to you be according to the ordained rites."[1]

Having thus offered the beast to the Devī, it should be placed on the ground after being held before the Devī. The worshipper then with devotion to the Devī, should sever the head of the beast with one stroke. This may be done either by the worshipper himself or by his brother, or by his brother's son, friend or a kinsman, but never by one who is an inimical.[2]

The blood when yet warm should be offered to the vātukas. Thus the head with a light on it should be offered to the Devī, with the following mantra—"Kring : this head with the light upon it, I offer to the Devī, namaḥ."[3]

Thus the sacrifice is thought to be as much for the benefit of the beast sacrificed, as for the benefit of the sacrificer, since the beast though sacrificed attains after death a higher state of existence. As said already, the sacrificer says to the beast the gāyatrī of release.

Meat, not the only thing fit for offering

However, meat is not the only thing to be offered to the deity. The wish of a Sādhaka determines what should be offered to devatās. According to the dictum of the tantras, whatsoever, he (a tāntrika) himself likes, the offering of that conduces to his well-being.[4]

This shows that meat was not the only article that could please the deities. Vegetarian food also could be offered to the chosen deity. That the mention of the animal food is made in the tantra books, shows that the people at that time used to take meat.

Śuddhi

Meat, fish, parched fruits, roots or anything else offered to the devatā along with wine are called śuddhi.[5]

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1. MNT. Chapter VI, 114 2. Ibid., Chapter VI, 116. 3 Ibid , Chapter VI, 117. 4. Ibid., Chapter VI 5. 5. Ibid., Chapter VI 11.

Animals unfit for offering

Animals, the flesh of which is forbidden as well as diseased animals should not be killed even for the sacrifice of the gods. By killing such animals, sin is incurred.[1]

Unsanctified meat prohibited

According to the tantras, if a man partakes of fish which has not been sanctified, he should fast for a day. From this it can be concluded that the flesh could not be taken without being sanctified.[2]

Eating of prohibited meat requires expiation

He who knowingly eats human flesh or beef should purify himself by a fortnight's fast. This is the expiation for the sin.[3] A man who has eaten the flesh of animals of human shape or of carnivorous animals should purify himself by a three days' fast.[4] Tasteless meat also is prohibited[5]

Killing of a cow or a bull requires expitation

The expiation for causing the death of a cow or a bull knowingly and carelessly is eight days' fast for a Brāhmana, six for a Ksatriya, four for a Vaiśya and two for a Śūdra.[6] If anyone causes the death unknowingly, he shall do half of such penance in accordance with the commands of Śankara.[7]

The sin of wilfully slaughtering an elephant, or a camel or a buffalo or a horse is expiated by three days' fast.[8]

Expiation for killing a deer, sheep, goat or a cat, is a fast for one whole day and a night. One who has killed a peacock, a parrot or a gander, should abstain from food till sunset of the day on which the sin is committed.[9]

If anyone kills any other inferior animal which possessed bones, he should live on vegetable food for a night. The killing of a boneless animal is expiated by repentance.[10]

Killing should be always avoided except for the sake of sacrifice to a Deva. The man who kills according to the injunctions, does not sin.[11]

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1. MNT. Chapter XI 133. 2 Ibid, Chapter XI 124. 3 Ibid., Chapter 125 4. Ibid., Chapter VIII 108., XI 126 5. Ibid, Chapter VIII 108. 6 Ibid. Chapter XI 138. 7 Ibid., Chapter XI 134. 8. Ibid, Chapter XI, 139. 9. Ibid., Chapter XI, 140. 10. Chapter XI, 141. 11. Ibid., Chapter XI, 143.

Hunting and Ahiṁsā

Tāntrikas find no sin in hunting by kings. According to them hunting is an immemorial practice among kings.[1]

The belief of Tāntrikas

Tāntrikas believe that siddhi (spiritual advancement) must be achieved by means of those very things which are the causes of man's downfall.[2] Thus the tantra śāstras agree in holding that the slaughter of animals for divine purposes is not harmful.

According to Kulārṇava Tantra, meat and wine should be taken without longing and desire for the satisfaction of the Devatā alone. Partaking of fish, wine and meat which cause excitement at times other than those of worship, is sinful. He who drinks after the manner of paśus (animals) without worshipping Bhairava, Deva, and without doing tarpaṇa with Mantra, goes to the hell.[2] He who withdraws the senses from their objects and unites them with Ātmā, is a true meat-eater, others are mere slaughterers of animals.[3]

This leads one to the conclusion that meat used to be taken by Tāntrikas to please the gods and not to satiate the palate. Except in sacrifices, slaughter of animals is regarded hiṁsā in the Tantra literature.

'Meat, wine and woman' have not only literal meaning in the Tantra literature. These three things for those of a truly sāttvika temperament (Divyabhāva) have been described as follows—Wine according to the Kaula Tantra, is not any liquid but that intoxicated knowledge acquired by the yoga of the Parabrahman which regards the worshipper senseless as regards the external world. Meat is not any fleshly thing but the act whereby the sādhaka consigns all his acts to God (Mām i. e. Me) Matsya i. e. fish is that sāttvika knowledge by which through the sense of mineness, the worshipper sympathises with the pleasure and pain of all beings. Maithuna i. e. coition, is the union of 'Śakti Kuṇḍalinī, the 'inner woman' and the worldly force in the lowest centre (Mūlādhāra cakra) of the sādhaka's body with the

1. MNT. Chapter XI, 142. 2. KTU. V, 48, 89, 93 3 Svalakṣyādīndriyā-gaṇam sampadyātmani yojayet, maṁsāśī ca bhaveddevi śeṣaḥ syuḥ prāṇī-hiṁsakah (Quoted from 'Principles of Tantra by Arthur Avalon II Part, 1952, Introduction, p. 716).

Supreme Śiva in the highest centre (Sahasrāra) in the upper brain.[1] This is the best of all union for those who are yati i.e. who have controlled their passions.[2]

Whatever the means, it is clear that the aim of the Tāntrikas is to attain the Supreme to conquer desires. He is a hero, who has controlled the senses, is truthful and has sacrificed lust and other passions.

Total abstention from slaughter brings one nearer to Ahiṁsā

However, it would be better if men did not take meat. Though it is said that killing for sacrifice is no killing, it can hardly be denied that total abstention from slaughter of animals constitutes a more complete conformity with ahiṁsā. The tāntrika form of worshipping with meat and wine is not different from the Vedic form. Soma was used by the Vedic people for sacrifice instead of wine.

Leaving aside hiṁsā in sacrifice, the tantras believe in the virtue of ahiṁsā. If a householder becomes an ascetic leaving his parents, wife, infant children, the helpless and the dependant, he is guilty of sins of killing his parents, a woman and Brāhmaṇa.[3] The woman who after the fifth month destroys the child in womb and the person who helps her thereto, are guilty of killing a human being.[4]

King and ahiṁsā

The ahiṁsā of a king lies in the administration of justice whereby servants, sons, strangers, friends and foes should all be treated alike. A king guilty of any sin himself or if he should have punished one who is not guilty, shall purify himself by fasting and placating those by gifts, who have been wronged. A king considering that he is guilty of any sin punishable by death, should then abdicate and go to a forest and there labour for his purification by his penances. Ahiṁsā demands of a king not to inflict heavy punishment on persons guilty of a slight offence, nor should he inflict light punishment on persons guilty of a great offence. But the punishment by which many offenders may be deterred from ill-doing and (punishment) in the case of an offender who is fearless of

1 PTV. P. 85, (Quoted from Sakti and Sākta by S J. Woodrooffe Chapter XXVI). 2. YT. Chapter VI (Quoted from Śakti and Sākta by S. J. Woodrooffe Chapter XXVII). 3. MNT. VIII, 19. 4. Ibid., XI, 70.

crimes, should be heavy although the offence may be light one, In the case of one who has committed the offence but once only and is ashamed of his ill-deed, or of one who fears crime and is a respectable man, a light punishment should be inflicted, even if the offence be a grave one.[1]

Ahimsā of a king makes him to be just and not leave anybody with undue favour whosoever he may be—whether a Brāhmaṇa or a Śūdra. The king should correct the man who kills another man through negligence, or mistake or by ignorance, either by taking his property for him or by giving him a severe beating.[2] Herein, we find that to punish the subjects for their faults for the welfare of the society is not hiṁsā. Again, a king is not subject to any sin of hiṁsā if he kills subverters of his Government, men who plot to usurp his kingdom, servants secretly befriending the king's enemies, men creating dissatisfaction against the king among stroops, subjects who wish to wage war against the king, or armed highway robbers.[3]

Householdersrs and Ahiṁsā

Ahiṁsā in a man makes him not to leave his mother and father, the subjects are not to leave their king, nor the wife her husband, if they are in trouble or in disgrace, unless they are greatly guilty.[4] To break the trust placed in a man, is a very great sin. It injures the feelings of the person concerned and harms him.[5] A man should have an attitude of ahiṁsā towards his wife. When speaking rudely and thereby committing verbal himsā, he should fast for a day; beating her, he must go without food for three days and if causes her bloodshed he must fast for seven days.[6] The cruel man wilfully killing another man should always be sentenced to death by the authorities.[7]

Suicide is hiṁsā

Suicide is as much hiṃsā as killing others. The man who tries to compass his own death whether by himself or by the aid of another should be awarded the same punishment as the man who kills another through ignorance.[8]

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1. MNT. XI. 19-25. 2. Ibid., XI, 72. 3. Ibid., XI, 78-79. 4. Ibid., XI, 27. 5. Ibid., XI, 80. 6. Ibid., XI, 64. 7. Ibid., XI, 71. 8. Ibid., XI, 73.

Killing is not himsā under some circumstances

According to Mahanirvāna Tantra, if a man kills another in duel, or kills an enemy who attempts to kill him, he is not guilty of any offence.[1] The man killing another compelled by his master's order is not himself guilty of the killing for it is the master's killing.[2] A householder, should not excavate tanks, reservoirs or wells nor plant trees nor build house in places where they are likely to injure other people.[3]

Positive aspect of ahimsā

A householder should cherish his wife, educate his children and support his kinsmen and friends. This is his eternal duty. The body is nourished by mother, originates from father and the kinsmen teach out of love. It is only a vile man who will forsake them. For them one should undergo hundred pains and one should try to please them with all one's ability. The householder should never punish his wife and cherish her like mother. Virtuous and devoted to her husband if the wife is, a man should never forsake her even in times of greatest misfortune. The man who in the world turns his mind to Brahman and adheres faithfully to the Truth in his conduct is above all a man of good deeds, knows the Supreme and is blessed in all the worlds.[4] A faithful and happy wife performs all dharmas and is the favourite of Pārvatī.[5]

A householder should fondle and nurture his sons until their fourth year, teach them till the sixteenth, keep engaged in the household activities till the 20th year and thence forward consider them equal, showing ever affection to them.[6] Ahimsā of a householder makes him not to regard children as his property and give them their due freedom to express themselves.

The positive aspect of ahimsā demands of a householder to cherish and protect his brothers, sisters, their children, his kinsmen, friends, servants, fellow-villagers, guests and unexpected strangers. If a wealthy householder does not act so, he is a beast, sinner and one despised in the words.[7]

A householder should be chivalrous to his foes, modest before friends, relatives and elders; should neither respect those who deserve

1. MNT XI, 74. 2. Ibid., XI, 80. 3. Ibid., XII, 129. 4. Ibid., VIII, 28-39. 5. Ibid., VIII, 44. 6. Ibid., VIII, 45-46. 7. Ibid., VIII, 53-54.

censure nor slight those who are worthy of respect. Men should be admitted to his trust and confidence after association with them and observation of their nature, inclination, conduct and friendly character,[1] for an ahimsaka intends not to break the trust when once formed.

Ahiṁsā demands of a householder not to deviate from the path of duty on any account.[2]

Ahimsā in words

The wise householder's speech should be truthful, mild, agreeable, salutory, pleasing, avoiding both self praise and disparagement of others.[3] Such is the mode of speech of an ahimsaka.

Ahimsā and its practiser

Ahimsā makes a man an object of happiness of his mother and father, makes his friends devoted to him and his fame is sung by them. He is the conquerer of the three worlds.[4]

Ahimsā in a man makes him to take the vow of truth, be charity-minded towards the poor, to attain mastery over lust and anger, thus conquer the three worlds. He is free from envy and deceit. He is not afraid of going to battle when there is need. He dies in (an unavoidable) battle for a sacred cause. Such a householder conquers the three worlds.[5]

Thus it is found that a householder is expected to do unto others what he does to himself.[6]

To conclude, ahimsā does find an important place in the life of a Tāntrika. So far as attitude to human beings is concerned, the tāntrikas believe in doing to others what they want to do to themselves. No doubt according to tantras even an insignificant enemy should be feared,[7] but that does not encourage violence. That only means that one should not be fearful or submissive to evil. As regards, slaughter of animals, so many interpretations are found. However, taken literally slaughter for propitiating gods only is permissible, otherwise that is regarded as himsā.

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1. MNT. VIII, 55 2. Ibid., 62. 3. Ibid., 63. 4. Ibid., 62-67. 5. Ibid., 62 67. 6. Ibid, XII, 63. 7. Ibid., VIII, 55.

Even to propitiate gods, offering of flesh is not compulsory. One can offer what one likes. The mention of flesh-offering is found because the people in ancient age in the process of historical evolution used to eat meat. Absolute abstention from slaughtering of animals contribute to the practice of absolute ahiṁsā.

CHAPTER VII

ANIMAL SACRIFICE AND AHIṀSĀ

Sacrifice in the Vedic age, was a means to propitiate gods in order to gain their favour. The Vedic Indians offered to gods what was their own food. As they were meat-eaters they used to offer flesh to gods. In the Agniṣṭoma Sacrifice, a sacrificer offers an animal to Agni and Soma before Soma-pressing day. This animal is offered by the sacrificer in order to redeem himself, for his fires long for flesh and they set their mind on the sacrificer and harbour designs on him. By performing the animal sacrifice, he, thereby frees himself.[1] That is why it is said—'Do not eat the animal offered to Agni and Soma, for he who eats from this animal eats from human flesh, because the sacrificer releases himself from being offered to Agni and Soma, by means of the animal.[2]

Horse sacrifice was performed by a king to acquire power and glory to acknowledge pre-eminence over neighbouring princes and general prosperity of the kingdom. A dog was got killed by a so called low-caste one in connection with the horse sacrifice to indicate the punishment of a sinner who would slay the steed. Besides, numerous animals were dedicated to different deities, in horse sacrifice. The vedic people believed in the idea that by sacrificing a horse as an offering to god, they helped it to reach to gods through an easy path.[3]

The cow is called 'aghnyā'[4] in Samhitās, but a barren cow was offered to propitiate gods to yield to the fulfilment of sacrificer's desires. Besides, bulls were also offered.[5]

Human sacrifice did not occur in the Samhitās. In the white and black yajurveda, a man was tied to the post along with numerous

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1. AB. Vol. I, Dvitīya Pañcika 3 (Trans. by Martin Haug. Vol. II, Book II, Chap. I, 3). 2. Ibid., Book II, Chap. I. 3. SYV. Adhyāya 24. 4. RV. 1.164.27, 7.68 9, 10.60 11; AV. Kāṇḍa III, Hymn 30, Verse I 5. RV. X, 91 14; X, 27.2.

men and women. After fire being taken round them, all were released.[1]

The Śatapatha Brāhmaṇa also says—"The victims had fire carried round them, but they were not yet slaughtered. Then a voice said to him (Sacrificer)...'O puruṣa ! do not consummate these (human beings), If you were to consummate them, man would eat man.' Accordingly, as fire had been carried round them, he set them free and offered oblations to the same divinities of the released victims and thereby gratified those divinities and they gratified him with all object of desire.[2] Man, thus was not killed actually in human sacrifice.

Rites were performed to kill the enemy. In a witchcraft rite, a frog described as an enemy was tortured or killed. The frog was tied up with two blue and red strings under the forelegs, Its life breaths left it.[3]

To escape from the payment of tax, to remain unexhausted in the world of fathers, a sacrificer used to sacrifice cooked rice with a white-footed sheep.[4]

The Vedic people used to sacrifice goat in order to attain heaven. A close connection has been described between the fire and the goat. It is said that a goat is born from the heat of Agni (fire). The goat is anointed with milk and ghee with the prayer that offerers may go by it (the goat) to the world of the well-done, ascending the heaven unto the highest firmament.[5]

The sacrificer takes five balls of cooked rice, and with five parts of the body of the goat, places them towards the right side, to the east its belly and to the atmosphere its middle part, The cooked goat is enveloped in its skin and with all its parts offered to the fire. The goat, thus offered, is addressed to rise up with its four legs, firm in its four quarters, unto the highest firmament.[5]

As said above, the barren cow was offered. Atharvaveda mentions the offering of the barren cow with a hundred offerings of cooked rice.

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1 ŚYV. XXX, XXXI (Adhyāya). 2. SB. XIII, 6th Adhyāya, 2nd Brāhmaṇa, 12-13. 3. AV. Kāṇḍa VII, Hymn 100, Verse 1-3. 4. Ibid., Kāṇḍa III, Hymn 29. 5. AV. Kāṇḍa IV, Hymn 14.

The mouth of the cow is closed and she is identificd with various requirements of sacrifice. Her skin is altar, her hair the barhi grass. Her tail serves as the broom, She is divided into hundred parts and scattered on the barhi grass with hundred rice dishes.

It is said that whosoever cooks her, secures a place in heaven and is fit for the fulfilment of her wishes. The slaughterers and the cooks of the cow are described, as her guards and protectors. The cow is addressed not to hurt the cook. The vedie people believed that a sacrificer when he sacrificed a barren cow, would be in possession of milk, curds, ghee and honey. By closing the mouth of the cow, the mouth of mischief-makers was closed and the thunderbolt given by Indra, was brought upon the rivals.[1]

The sixth book of the Taittirīya Āraṇyaka, deals with the details of the funeral procession. An animal called 'Rājagavi' was a member of the funeral procession. An old cow was recommended as an appropriate one, next a black one, next a black-eyed one, next one with black hair and lastly one with black hoofs. In case none of these was available, a black tender-hoofed goat was suggested.[2] While being immolated, the cow was addressed—'Companion of the dead, we have made your life inert. You attain the earth by your body and regions of the manes by your life. Pardon us and our children in the world."[3]

At the time of the sacrifice, the cow was addressed—'O' companion of the dead, we have removed the sins of the dead by you, so that no sin or descrepitude may approach us."[3] She was again addressed as follows—

'O' dear one ! Do not say that you are killed, for you are goddess and virtuous, going to the region of the manes. Going through the adorable sky, keep us well, supplied with milk.[3]

Afterwards, the corpse was covered with the skin of the cow, that should be entire with, head, hair and feet. The mantra for the purpose is addressed to the hide—'O' hide, carefully protect the body from the light of Agni. Envelope it with your thick fat and marrow. Hold

1. AV. Kāṇḍa X, Hymn 9. 2. TA Edited by R. L. Mitra, 6th prapāṭhaka 1st anuvaka, 2nd verse (7, 8). Vide also Sāyaṇa's commentary. 3. Ibid., 6th prapāṭhaka, 1st Aṇuvāka, 2nd verse (11, 10, 12).

this impudent Agni that is desirous of seeing and consuming it by his vigour. Allow him not to go astray."

If instead of a cow, a goat was to be brought with the corpse, it was tied with a thin string near the fire, so that it may break its bond and escape,[1]

As regards the sacrifice of a cow, we find two conceptions. The first section of the 6th prapāṭhaka of the Taittirīya Āraṇyaka permits her (cow's) sacrifice and the 12th section of the same prapāṭhaka speaks about her release. According to the latter conception, the cow is to be made to walk thrice round the pyre. Each time, the mantra is recited. 'We know you, Rājagavi, who being brought for the corpse though looking young is old, who on account of her fear of death is, as if, surrounded by darkness, and is towards the East. We know her, who is not meant for putting to death, O' goddess, O' Pure One, you came to the world of manes. Along the adorable sky, keep us supplied with milk in both the worlds. O' Agni, we approach you—the source of wealth, full of sweet things, the source of strength and energy—provide us with wealth and prosperity for our welfare, for those who constitute our family, who are dead, who are to take birth and who will take birth. For their upbringing, possessed with the sweet drops, this cow is the mother of Rudras, daughter of Vasus, sister of Ādityas, and the pivot of our happiness. Therefore I solemnly say to all wise men—'Kill not this sacred innocent cow. Let her take water and grass. Aum, I let her loose."[2]

From these two contradictory beliefs about the sacrifice of the cow, it is concluded, that people in those times had begun to think of the futility of the faith in benefiting the animal and themselves, by slaughtering an innocent animal. From the contents of the mantras supporting the release of the cow, the reader has sufficient reason to believe that the vedic people regarded the cow as their mother worthy to be revered. The mantra for binding the goat with a thin cord so as to enable it to escape from being put to death shows evidently that the sacrifice of innocent animals, was practised to be avoided, gradually.

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1. TA. 6th Prapāṭhaka, 1st Anuvāka, verse 4 (23). 2. Ibid., 6th Prapāṭhaka, Anuvāka 12.

Flesh was offered to get fame.[1] It was believed that the sacrificer of the animal conqured all the worlds.[2]

The ancient people had faith in the power of the vedic mantras that could change himsā into ahimsā. Vedic mantras when chanted at the time of slaying animals for sacrifice do not let animals feel pain and they go to heaven.[3]

While cutting wood for the post from the tree, the verse "O axe ! do not injure it" was uttered and the tree was out.[4] Before sacrificing the animal, the above verse was uttered and the animal was slaughtered.[5]

The Pañcaudan sacrifice is performed to enlighten the path of heaven. A goat is brought in, killed and cooked with mantras to conduct her to the world of the well-done, crossing the great darkness to reach the third firmament. Before killing, the feet of the goat are washed. Her skin is cut with a knife joint by joint. Afterwards all the parts are cooked and given away the goat to the Brāhmaṇa with five rice-dishes. By giving away the goat, darkness is removed for the sacrificer on his way to heaven.

A widow, if desirous of being united with her husband, in the other world, may sacrifice the goat. By the sacrifice of the goat, a sacrificer burns out the fortune of the unfriendly foe, and thrives by himself.[6]

Nirūdhapaśubandha—In this sacrifice,[7] an animal is sacrificed every six months or every year.[8] The animal to be sacrificed is bathed with scented water and is brought in front of the Yūpa (the post) to the East with the animal's face to the west. The animal is a he-goat (chāga). He must not have a broken horn and must not be physically defective. If the animal is defective in any way, an expiation has to be made to Visṇu and Agni, or Visnu and Saraswatī or Bṛhaspati.[9] The victim is made to drink water for the last time.[10] The paśu (the animal) is

1. AS Vol I, 6th Chapter, 15th Kaṇḍika, I (Sloka). 2 Ibid, Vol I, 7th Chapter, 1st Kaṇḍikā, 1st Sloka. 3. RV. I, 162. 21, I 163. 13. 4. AS. Vol. I, 7th Chap 2nd Kaṇḍikā, 4th Sloka. 5. MŚS 1st Chapter, 8th Kaṇḍikā, 4th part and 7th Śloka. 6. AV. IX, 5. 7. ŚB. XI, 7; KS. VI, 8 8. AS. VII, 28.6, Āśvalāyana Śrautasūtra III, 8 5; Baudhāyana Śrautasūtra IV; Kātyāyana Śrautasūtra VI, 1. 9. AS. VII, 2.1–3. 10. VS. VI, 10; TS. I, 3.8.1.

meant either for Indra-Agni or Sūrya or Prajāpti, and one has to dedicate the victim throughout one's life, in every paśubandha, to that deity that is chosen in the first animal sacrifice.[1]

The mouth of the animal is firmly held, so as to stop its breathing and choke it to death, or, it is strangled to death without allowing it to utter a cry, by using a halter round its throat. The adhvaryu says—"Kill it without allowing it to utter a cry." Then he, along with the sacrificer and others returns remaining with backs to the animal, that is being killed.

According to Āpastamba,[2] the sacrificer repeats at this time several verses,[3] the purport of which is that the victim may go to heaven. The sacrificer also goes to heaven after securing welfare in this world. When the Śamitṛ (the slāughterer) declares that the victim is killed, the advaryu says—'Let it lie down for a moment.' If the Paśu bleats, while being strangled, the adhvaryu offers ājya in the fire, as an expiation.

The sacrificer and the adhvaryu approach the dead victim. The sacrificer removes the cord (by which the victim was tied), with the mantra—'May Aditi remove this cord.'[4] Afterwards, the sacrificer's wife comes forward. She washes the feet and other parts of the Paśu with appropriate formula in each case.[5]

Then, the adhvaryu pulls out the omentum from the belly of the victim, envelops the two spits (Vapāśrapanīs) with one spit, severs it from the belly on all sides, and sprinkles it with water.[6]

After that the assistant of adhvaryu (Pratipasthātr) heats the omentum on the fire, called Śamitra fire[7] (i.e. the fire on which the flesh of the victim is roasted). Afterwards the Śamitra fire is thrown into the āhvanīya fire. Āpastamba further says that the Śamitr holds tightly with the fingers of his hands the two portions of the skin of the victim's belly, till the omentum is offered into the ahvanīya fire.[8]

The Pratipasthātṛ standing to the north of the āhvanīya fire

1 KŚ VI, 80. 2 AS. VII, 16 7. 3 TS. III, 3.1.2; TB. III, 7.7. 4. Ibid., III, 1.4 14. 5. VS VI, 14. 6 AS. VII, 19.1. 7. Ibid., VII, 22.9. 8. Ibid., VII, 19.3.

heats the omentum and roasts it on that fire, before offering it to Indra and Agni.[1]

Animals were sacrificed to attain the desired objects, as prosperity, villages and eloquence.[2] One who was desirous of prosperity would offer a white paśu to Vāyu. He who was desirous of a village, would sacrifice an animal to Vāyu Niyutavat. One who wanted to have eloquence, offered an ewe to Saraswatī.[3] We also come across the anuvākyas and yājyas (The verses to be recited by the Hotṛ or Maitrāvaruna priest in which the god is invoked to partake of the offering intended for him are called anuvākyas and the words of consecration used at a sacrifice are called yājyas) of the vapā, puroḍāśa and offerings of many animal sacrifices.[4] Āpastamba deals with many animal sacrifices.[5] Anuvākyas and Yājyas of a group sacrifice of eleven animals to Agni, Saraswatī, Soma, Pūsana, Bṛhaspati, Viśva-devas, Indra, Maruts, Indra-Agni, Savitṛ and Varuna are given by Āśvalāyana.[6] Āśvalāyana also gives the anuvākyas and Yājyas of eighteen animal sacrifices in addition.[7]

Āpastamba gives the details of Aikādaśina animal sacrifice.[8]

An animal is sacrificed in Agnistoma sacrifice also. The animal is offered to Agni and Soma. According to Jaimini, it must be a goat (chāga).[9] Also, a barren cow is offered to Mitra and Varuna.[10] According to Kātyāyana, a bull may be offered, or, only payasya (curds etc.) may be offered to Mitra and Varuṇa in absence of a bull.[11]

According to Lāṭyāyana, Kātyāyana, Āśvalāyana there are six more forms of Soma sacrifice, besides Agnistoma, namely—

1. Atyagniṣṭoma
2. Ukthtya
3. Ṣadaśin
4. Vājapeya
5. Atirātra
6. Aptoryāma

1. *Atyagniṣṭoma*—An additional victim is offered to Indra, besides those sacrificed in Agniṣṭoma.[12]

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1. AŚ. VII, 22 9.12 2 Tai S. II, 1.1 10. 3. Ibid, II, 1.1.1; II, 1.2.6. 4. TB. II, 8.1-9 5. AS. XIX, 16 17 6. ASS. III, 7. 7. Ibid, 8.1. 8 AS. XIV. 5.1. 9 JŚS VI, 8 30 43. 10. SSS. IX, 6, p. 951. 11. KSS. X, 197-193. 12. SBE. Vol 41, p. XVII.

2. *Ukthya*—Besides those animals sacrificed in Agniṣṭoma, an additional he-goat is sacrificed for Indra and Agni on the pressing day.[1]

3. *Ṣoḍaśin*—An additional victim-ram-is offered to Indra,[2] besides those sacrificed in Agniṣṭoma.

4. *Atirātra*—In the Atirātra sacrifice, a ram is offered to Saraswati on the pressing day, according to Satyāṣāḍa.[3]

Vajapeya Sacrifice

In this sacrifice, 17 hornless, young and virile goats of one colour are offered to Prajāpati. Besides, a barren cow is offered for Maruts.[4]

Rājasūya Sacrifice

This sacrifice comprises a number of sacrifices. An animal sacrifice also is also included in the rājasuya sacrifice.[5]

Sautrамаṇi Sacrifice

This sacrifice is a combination of an iṣṭi and an animal sacrifice. Animals are slaughtered as offering to Aśvins and Saraswat. The victims are the reddish-white goat for Aśvins, an ewe for Saraswati and a bull for Indra.[6] The fourth animal was offered to Bṛhaspati under certain circumstances.[7]

The omentum of the victims was offered to Aśvins, Saraswati and Indra. The paśupuroḍāśas were offered to Indra, Savitṛ and Varuṇa.[8]

Aśvamedha Sacrifice

It is one of the most ancient sacrifices. The flesh of the horse was cooked, in a pot, called Ukha[9] and offered to fire.[10] One who desires to secure all objects, to win all victories and to attain all prosperity, may perform Aśvamedha[11] (horse sacrifice). A dog, as said already, is killed by a man of the low caste or by a voluptuary. The horse is made to enter water and the corpse of the dog is, with a loop of reeds, made to float under the horse.[12]

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1. SŚS. Part IV, IX, 7, pp. 958-959; AŚS. VI, 1.1-3; Āpastamba XIV, 1. 2. SŚS (4th part) IX, 7, pp. 960. 3. Ibid., IX, 7, p. 963 (Part IV). 4. KSS. XIV. 30 (With Kark's commentary). 5. Ibid., Adhyāya XV. 6. SaS. XV, 15.1-4. 7. ASS. XIX, 2.1-2. 8. ASS. III, 9.2. 9. RV. I, 162.13. 10. Ibid., 162.19. 11. ASS. X, 6.1. 12. AS. XX, 3.6-13; KSS. XX, 1 37 41; SSS. XIV, 1.30-34.

Performance of the horse sacrifice is believed to yield much merit. One of the expiations prescribed for the sin of killing a Brāhmaṇa was to bathe at the end of the horse sacrifice.[1]

Merit of the horse sacrifice according to Baudhāyana Dharmasūtra

According to the Baudhāyana Dharma-sūtra, he who performs a horse sacrifice, conquers all sin. He destroys the guilt of the murder of a Brāhmaṇa.[2]

To bathe at the end of a sacrifice, is a penance, for having falsely accused a Brāhmaṇa of a crime.[3] Vasiṣṭa quotes Manu and says that for the breaking of a vow of chastity, bathing at the end of a horse-sacrifice is the best penance.[4]

Gavām-ayana

This sacrifice was performed to get progeny, prosperity, high position and heaven.[5] On the mahāvrata day[6] which is on the last but one day, a victim is sacrificed to Prajāpati.[7]

Sacrifice in Smṛtis

According to Manu and Viṣṇu-smṛti, the foremost of law-makers, animals have been created by Swāyambhū for performing sacrifices, that are good for the benefit of the whole world. Herbs, trees, cattle, birds and other animals that have been destroyed and slaughtered for sacrifices, receive higher existence (when reborn). A true Brāhmaṇa, knowing the true meaning of the Vedas, if slays an animal for honouring the manes, gods and for preparing a honey mixture, causes himself and the animal to enter the most blessed state.[8]

Sacrifice in Gṛhyasūtras and Dharmasūtras

Flesh offered to manes—Flesh was offered to manes in Śrāddhas. In the Aṣṭaka sacrifice, a cow is sacrificed on the second day. The animal is killed, the omentum is drawn out and sacrificed to Agni. Agni is addressed to carry it to fathers.[9]

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1. GDP. III, Adhyāya 4. Sutra 9. 2. BDS II 1.45; VDS. XXII 6. 3 VDS XXIV. 40. 4 Ibid., XXVI, 8. 5. SŚS XVI, 5 14. 6. TaB. IV, 10 2, SB. IV, 6.4.2. 7 Haug's translation of A B. p. 283, Sacred Book of the East, Vol. 43, pp 282-283. 8. M.S. 39-42; VS. LI, 63-65, 67. 9. AG. II, 4.18; KG. III, 4 1; PG. III, 3.8-9; MG II. 9 1; GG III. 10.18; HKG. II, 5,15, BG. II, 11; AG. VIII, 22.3, KG. 61.3, 62.1; Jaimini II, 3.

Apart from the Aṣṭakā sacrifice, a cow or a goat was offered in a sacrifice, or as an alternative, a mess of cooked food was offered, according to Sāmkhyāyana Gṛhyasūtra. The omentum of a slaughtered animal was sacrificed to please fathers.[1] Aṣṭaka and other sacrifices, led one to the region of Brahma.[2]

According to Āpastamba, food mixed with fat satisfies manes more and for a longer time.[3] Beef satisfies for one year, buffalo's meat for a longer time than that. Rhinoceros's meat also satisfies for a longer time. Also the meat of Śatabali flesh and meat of the crane, called Vārdhrīnasa satisfies for a longer period.[3]

Āśvalāyana and Pāraskara sanction the sacrifice of a spit-ox (Śūlagava), to propitiate Rudra.[4] According to Pāraskara, slaughter of a spit-ox (Śūlagava) to please Rudra, results in heavenly rewards, cattle, sons, wealth, renown and long life. Pāraskara also suggests a cow, as an alternative to a spit-ox (Śūlagava), if it is gelded.[4]

A cow is killed by some in honour of the deceased person, according to Pāraskara.[5]

Sacrifice of an ass

For breaking the vow of Chastity, sacrifice of an ass on the cross road, has been suggested as a penance.[6]

Hiraṇyakeśī and Āpastamba sanction the slaughter of a cow in a marriage ceremony. The bride's father prepares arghya reception for the bride-groom with the cow-flesh.[7]

According to Āpastamba, occasions for killing a cow are—

1. The arrival of a guest.
2. The Astaka sacrifice.
3. The marriage ceremony.[8]

Those worthy of Arghya reception used to be served with flesh. Arghya could not be without flesh.[9]

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1. SG III, 14 3; GGS IV, 4,22; VS LXXIV, 1; AP. CXV, 9; CLXVI 13-15. 2. AP. CLXVI, 9. 3. ADS II, 7 16, 24-28, II, 7 17, 1-3. 4. AG IV, 10; PG. III, 8, 1-9. 5. PG III, 10-49. 6. Ibid., III, 12 2, GDS. III, 5, 17; VDS. XXIII, 1 7. AG. I, 3 10, HkG. 1.3. 7-9 8. AG. III, 3.6. 9. PG. I, 3 29; MG I, 9.22; VG. (Vide Arghyadānam), KG. II, 2.15-16, 1 3.1.

According to Pāraskara and Hiraṇyakeśī, the host used to hold a knife in his hand and announce three times before the guest – 'Cow.' Killing or non-killing of the cow depended on the guest. In case the guest chose it to be killed, it was believed that the sin of the cow and of the guest were done away with and besides the enemy was killed.[1]

The cow's flesh was either offered to Agni or the Brāhmana used to take it. In case the cow was let loose by the guest a goat or a ram was killed, for the arghya had to be mixed with flesh.[2]

A goat or a ram was suggested by Baudhāyana in Aṣṭaka sacrifice, if the cow was not killed. He further adds that the rhinoceros, deer, buffallo, sheep, boar, spotted antelope, hare, red-horse, śāraṅga, pigeon, partridge, francolin, with oil or honey, the flesh of the Śatabali fish, should be offered, or let it be milk, rice, roots and fruits.[3]

Aṣṭāvakra, the commentator of the Mānava Gṛhyasūtra says that the animal may be goat.[3]

Śūlagava Sacrifice

The cow, in this sacrifice is killed and cooked on the spike and offered to Rudra and Īśāna. This Śūlagava sacrifice takes place in the month of Māgha.[4] Baudhāyana suggests a goat or a ram as an alternative in case a cow is not killed.[5]

Aṣṭāvakra has dealt at some length with the word 'Śūlagava'.[6]

The slaughter of animals is allowed in worshipping manes, gods and in honouring guests according to Mānava Sūtra that has been quoted by Vasiṣṭha.[7]

Vasiṣṭha further says that without killing living beings, meat cannot be obtained and to injure living beings does not procure heavenly bliss. Therefore, sages declare, that a slaughter of beasts, at a sacrifice is not a slaughter in the ordinary sense of the word.[8]

This very verse is found in the Viṣṇu Smṛti except the conclusion

1. HG I, 3.13; PG I, 3.27; AKG XCII, 12-12 2. BG I, 2 51. 3. Ibid., II, 11; Vide also MG. II, 9 11 (Commentary). 4. BG II, 7. 5. Ibid., II, 26. 6 MG II, 5 (Edited by Rāmakṛṣṇa Harsa, with the commentary of Aṣṭāvakra) 7. VDŚ. IV, 5. 8. Ibid., 4.7.

of the verse. The end of the verse is—'Therefore, one should abstain from meat-eating.'[1]

George Buhler, in his translation in the 'Sacred Books of the East',[2] says that the conclusion has been altered in the Manusmṛti and the Viṣṇusmṛti, to suit the ahiṁsā—doctrines of the compilers of metrical Smṛtis.

An animal or grain is offered to Agni when the teeth of the child are out and the child is to be fed with the four big pieces of meat, after the meat is offered to Agni.[3]

The manes are satisfied with the flesh of fishes for (except of forbidden ones) two months, flesh of deer for three months, flesh of sheep for four months, flesh of birds (except of forbidden ones) for five months, flesh of goat for six months, flesh of spotted deer for seven months, flesh of the spotted antelope for eight months, beef for nine months, flesh of buffalo for ten months, flesh of hornless goat for eleven months, the milk of a cow or its preparation for a year.

In the Viṣṇu-Smṛti is found a verse as an utterance from manes. According to this, the flesh of the crane called Vārdhriṇasa and of a rhinoceros having no horn, is the food that they always accept.[4]

A Saṁnyāsī allowed to take meat as remnants of a sacrifice

Even an ascetic, invited to dine at a sacrifice, of the manes or gods, if rejects meat, shall go to hell for as many years as the slaughtered beast has hair.[5] The Vaikhānasa dharmapraśna also allows meat to be taken by a saṁnyāsī when it is as a remnant of the sacrifice.[6]

A king in order to destroy the effects of evil deeds (Nirṛti Karma), is to leave his shoes which are made of the leather of a living animal after killing it and come home.[7]

A sterile cow was thought to be a destroyer of wealth and prosperity and Śānti was performed by sacrificing her. Before cutting her with the weapon, 'O herb, save her; O axe! do not kill it', was uttered and the

1. VS LI, 71. 2. SBE, Vol. XIV, p. 271. 3. VG. Khaṇḍa III. 4. VS LXXX, 2.14. 5. VDS. IX, 31, 40, 46-47. 6. VkS. II, 15 6 7. AKS. XVIII, 5.

weapon was given to the slaughterer.[1] The omentum of the sterile cow was offered to manes.[2] It (the omentum) was cooked in the name of the god to whom the animal was offered.[3]

Sacrifice in the Purāṇas

Several Purāṇas agree that manes are satisfied for a particular period of time with the offering of the flesh of a particular animal.

A Śrāddha ceremony, performed with oblations of fish, meat of antelope, Kaurabhra and goat keep one's ancestor's satisfied for one year. The flesh of Ena, Raurava, boar and hare when offered in succession, keep one's forefathers satisfied.[4]

By offering at Gayā, the oblations composed of the flesh of rhinoceros, fish having large scales and Kālaśāka, a sacrificer makes his ancestors happy.[5]

Kālī propitiated by the offering of flesh

People, as said in the Agni Purāna, used to sacrifice an animal to Kālī (goddess) on Durgā Navamī. Jets of blood, gushing out of the decapitated animal, as well as its flesh was dedicated to Pūtanā in the north west. The mantra—'O Kāli, you goddess of thunder ! I make an obeisance to the goddess carrying an iron rod'—is to be repeated over the animal to be killed with the sword.[6]

According to the Vāyu Purāṇa, manes are satisfied by offerings of fishes for two months, with that of deer for three months, of hare for four months, of Śākuni bird for five months, of boar for six months, of goat for seven months, eight months with that of (Pṛṣāt) white-spotted stag, nine months with that of Raurava, ten months with that of gavaya, eleven months with that of tortoise, for twelve years with that of Vārdhrīṇasa, for an unlimited time with that of rhinoceros, black goat and godhā. The Vāyu Purāṇa also quotes the gāthā of manes—'May we have some one who in the rainy season would give us sarvaloha goat.[7]

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1. AKS. XLIV (Kaṇḍikā). 2. Ibid., XLIV, 14. 3. Ibid., XLV, 6. 4 AP. CLXIII, 30-32, CXVII, 46-49 5 Ibid, CLXIII, 32. 6 Ibid., CLXXXV, 11-15. 7. VP. Vol. II, XXI, 2-12; BP. Uttarārdha XIX, 4-9; KP. p. 597-98; XX, VP. III; 16, 1-3; MP. XVII, 31-35.

The Viṣṇu Purāṇa

According to the Viṣṇu Purāṇa, manes should be satisfied with balls of meat, mixed with curds on every occasion of prosperity.[1] They are perpetually pleased with meat in general and with the meat of the long-eared white goat in particular. The flesh of rhinoceros and Kālaśāka, give special satisfaction to those who are adored at the obsequial ceremonies.[2]

The Viṣṇu Purāṇa deals with the story of gods and Asuras (demons). Gods were defeated by the demons and they prayed to Viṣṇu for safety. Viṣṇu being pleased, emitted from his person an illusory form that he gave to gods and said that the form would lead astray the demons (Asuras) from the path of the vedas and they would perish. That illusory form in the guise of a naked mendicant said to demons—'O' ye demons ! Gifted with the strength, if you wish for heaven, desist from the sinful massacre of animals.' The demons were led away by the cunningness of that illusory form. They gave up the performance of the vedic sacrifices and converted many others also, saying—'The precepts that led to the sacrifice of animals are highly culpable. If a beast attains heaven when it is sacrificed, why does not the sacrificer slay his father in the sacrifice ? If a dead person is satisfied by performing Śrāddha here, in this world, why does not the food, offered by his son, reach his father, who is at a distance.'[3] The demons, thus were led away and later on were defeated by the gods.

This very story is found at some length in the Padma Purāṇa also, undoubtedly with some changes in it. According to this Purāṇa, not to perform sacrifice in accordance with the vedic mantras and not to perform Śrāddhas lead one to destruction. This notion is clear from the advice that Bṛhaspati, in the guise of Śukrācārya, gives to demons to lead them astray from the right path, so as to bring them under the sway of gods. Bṛhaspati advises them not to perform sacrifices that are full of animal slaughter and an excuse for meat-eating and lead away from the path of emancipation Bṛhaspati pretends to convey to them the insignificance of sacrifices by saying that if a person would attain heaven by arranging a post and slaughtering an animal, what were the means to lead one to

1. VP. III, 9, 26, 27, 31. 2. Ibid, III, 16, 1-3. 3. Ibid., IV, 2, 15-18.

hell ? He also tells them if by feeding here, ancestors were satisfied, then why not perform a Śrāddha for a traveller, that would save him from the labour of taking food with himself ? He emphasises the point, by saying, that Brāhmaṇas formerly, used to go by aerial path, but on account of meat-eating they fell on the earth and were unable to attain the heaven or emancipation. He further added that no wise man could take another's flesh, having regard for another's life as for one's own self.[1]

Hearing this the demons gave up the performance of sacrifices and requested Bṛhaspati to suggest them the deity, by whose worship, they would attain salvation and not fall in attachment with enemy. Bṛhaspati thought of the ways that could take demons to hell. He meditated on Keśava, who created Māyāmoha and presented that to Bṛhaspati. He (Bṛhaspati) further added that Māyāmoha, would put all the demons under his spell and they would give up the path of the Vedas. Māyāmoha, in the form of a yogī asked the demons to give up the Vedic rites, that were full of hiṁsā.[1]

In this way leading the demons astray from the path of sacrificial performances, he made them take Kamaṇḍalu in their hands and sit naked on the bank of Narmadā (river). Bṛhaspati, after that, went to Indraloka and related the story of demons to gods.[1]

Indra, with other gods, went to the river Narmadā and asked the chiefs of the demons about their renunciation of the path of the Vedas, carrying a flag of peacock-feather, while formerly they ruled in the heaven.[1]

The demons replied, that they had given up all demonic deeds and had established themselves in sage like deeds. The development of dharma would serve the welfare of all creatures. They asked Indra to enjoy the sovereignty of the three worlds. Indra went back to the heaven. The demons, on the bank of the river Narmadā began to perform severe penances.[2]

From both the stories, we conclude that the people of the Paurāṇic age believed in the sanctity of the Vedic sacrificial performances. They did not see any himsā in the slaughter of animals for the vedic rituals.

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1. PPS XIII, 412-421. 2. Ibid.

Matsya Purāṇa and the animal sacrifice

In the Matsya Purāṇa is found a story that leads to the conclusion that the cow was sacrificed in ancient days. The seven sons of a virtuous ṛsi, Kauśika were pupils of the sage Garga. After their father's death the land was visited by a terrible famine, when a large number of people were ruined owing to the cessation of rain and many died of starvation.

During that period, the seven sons of Kauśika, used to look after Garga's cow. One day, not getting anything to eat, they felt oppressed with the pangs of hunger. In those circumstance, they resolved to eat the flesh of the cow, to appease their hunger. At that time, their youngest brother said to them—'If the cow must be now decisively killed, let us sacrifice her to our manes in a Śrāddha ceremony, for the cow sacrificed in that way, would, definitely save us from all sin.' The other brothers agreed and the cow was sacrificed.

The Śrāddha ceremony was performed by the youngest brother, Pittrvrtti, with great devotion. Two brothers officiated for the Brāhmaṇas who are invited to participate in the pitṛ-karma, and one of them represented the atithi (guest). Thus, after performing Śrāddha with mantras, meditating on manes, they appeased their hunger with the sacrificed cow.

Afterwards, they repaired to their preceptor, Garga, and delivered to him the calf and told him that the cow had been devoured by a lion. The seven ascetics committed fearlessly a cruel act on the strength of the vedic injunction. It is further written that after death they were born in the house of a hunter, on account of the performance of that cruel deed and they recollected their previous lives through the glories of the manes. The cow became learned in the Brahma lore, on account of having been offered to manes and was born as the daughter of Devala.[1]

This incident is a proof to the fact that the ancient people believed that the cow sacrificed to manes would attain the higher state.

The Brahmavaivarta Purāṇa

According to this Purāṇa, people used to satisfy the Goddess Durgā, by offering sheep, Kṛṣṇasāra, Maṇḍaka and goat.[2] The offering of the bull (Mahiṣa) would satisfy the goddess for hundred years, goat for ten years.[2]

1. MP. XX, 4-12, 26, 27. 2. BVP. LXIV, 92-94.

Horse sacrifice in the Purāṇas

The horse sacrifice was prevalent in the age of Purāṇas. The Agni Purāṇa relates the story of Mahābhārata. It is mentioned that the king Yudhiṣṭhira performed the horse sacrifice after defeating Kauravas [1] It is said that, Sītā was born from the earth, while the land of Agnihotra was being ploughed, for performing the horse sacrifice.[2]

The abundant fruit that the performer of a horse sacrifice is said to attain could also be attained by reciting a stotra[3] or by reciting the names of the eighteen Purāṇas three times only,[4] or by giving away the Padma Purāṇa in charity.[5]

Yudhiṣṭhira asked Mārkaṇḍeya how the merits of an Aśvamedha sacrifice, that are so very difficult to attain could be attained by only going to Prayāga.[6]

Besides the horse sacrifices, other sacrifices, such as Vājapeya, Rājasūya, Ajamedha were prevalent. This is clear f om the sentence that he who recites a stotra in the beginning of the performance of all sacrifices, finds his sacrifices successfully completed.[7]

The merit of hundred sacrifices could be attained by bathing in the water of Puskara and by worshipping the manes and gods on its banks.[8] The merit of performing all the sacrifices could be attained by bathing in the Ganges continuously for one month.[9]

Sacrifices alone not source of gaining merit

However, people did not think sacrifices alone as the means of attaining the merit but believed in other alternative ways, nay in more righteous ways than the horse-sacrifice and the like.

Pilgrimages more sanctified than Aśvamedha

Pilgrimages found at Prayāga, like Urvaśī, Pulina Saṃdhyāvaṭa, the rivers Yamunā and Ganges containing a million of sacred pools, Mānasa and Vāsarka are more sanctified than the Aśvamedha sacrifice. Mānasa destroys all egoistic notions.[10] The knowledge of the praṇava

1. AP. XIV, 27. 2. VP. LXXXIX, 17. 3. BVP., PK. VIII, 62. 4. Ibid., XLIII, 87. 5 MP. LIII, 15. 6. Ibid., CVIII, 6, 7. 7. BVP. XLIII, 87. 8. Ibid. 9. AP CX, 3. 10. Ibid., CXI, 13-14.

'Aum', gives the merit that excels the merit attained by a performer of the horse-sacrifice.[1]

Thus, although the horse sacrifice was prevalent, yet knowledge was preferred to Karmakāṇḍa.

The Merit of Aśvamedha excelled by truth and devotion

The great merit of Aśvamedha, was excelled by truth and devotion. Hariścandra's wife told her husband to fulfil his promise by exchanging her for wealth and give that to Viśvāmitra. She further added—"Hundred horse-sacrifices and truth if placed in the scale-truth will outweigh the hundred horse-sacrifices."[2] Devotion to God was preferred to the performance of the horse-sacrifice. What is the use of performing the horse sacrifice by one who in the temple of Hari, has lit the light with devotion?[3]

The king Kṛti, after performing seven horse-sacrifices and a Rājasūya sacrifice, fell forthwith from the heaven.[4]

Efforts to perform human sacrifice not successful

Śūdras intended to perform the human sacrifice but could not be successful. A certain chieftain of Śūdras, desirous of an issue, desired to perform a human sacrifice to Bhadrakālī. The man, who had been brought for the purpose and tied up as the animal for the sacrifice, escaped. The servants could not find the man but found the venerable son of Aṅgirasa. He in Vīrāsana posture watched the field, from deer, hogs and beasts. Perceiving him free from defects, they bound him with ropes and carried him to the temple of Caṇḍikā.

The chief of the Śūdra highway men, wishing to propitiate Bhadrakāli with the drink of the blood of the human victim, raised the dreadfully sharp sword on which the mantra of the goddess had been pronounced. But the sacrifice of a Brāhmaṇa, who was himself a sage without any feeling of jealousy and friendly to all, by the thieves possessing qualities of rajas and tamas and intoxicated with riches and drink, was horrible.

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1. AP. XX, 16 (Vol. I). 2. MāP. VIII, 42. 3. PP. Vol. II, B.K III, 29. 4. MāP. VIII, 21.

Noting this act of theirs, the Goddess made Her appearance, issuing from Her image in the temple and cut off their heads and along with Her attendants, drank the hot wine of blood that streamed forth from the necks, and being intoxicated, played like balls, with their heads. The Bhāgavata Purāṇa further adds that exactly in the same way, does the wrong of oppressing the great souls produce its effect wholly on the wrong-doer himself.[1] Great souls cannot be harmed in any way, rather those who intend to harm them, are only destined to harm themselves.

Those who worship gods by offering human victims, are tormented in hell, by those very victims. They like soldiers, cut their slayers into slices, drink their blood, dance and sing in merriment, even as cannibals do here.[2]

Again, a king Dīnānātha by name, in the Dvāpara age, was sonless. On the suggestion of Gālava, he decided to perform a human sacrifice, and asked his ministers to bring a human being of a good family, well-versed in scriptures. His ministers in search of a Brāhmaṇa, reached Daśapura town. They asked the Brāhmaṇa, Kṛṣṇadeva, for giving them one of his three sons, to be offered as a sacrifice, in exchange for four lakhs of gold; otherwise, they threatened him, by order of the king they would carry away one of his sons by force.

Overcome by the grief, the Brāhmaṇa requested them to take anyone except the eldest one, and his wife did not give them the youngest under any circumstances. The middle son offered himself to the ministers. While returning to the king, along with the Brāhmaṇa-boy, they were seen by the sage Viśvāmitra, who asked the ministers about their whereabouts. Hearing the story, the sage offered himself for the sacrifice and asked them to release and make the son of the Brāhmaṇa happy. The ministers did not agree and the sage accompanied them to the sacrificial temple.

The ministers told the intention of the sage to the king. The king told the sage that if he (the king) could get a son without offering a human being, the Brāhmaṇa-boy could be given back to the sage. The sage Viśvāmitra assured him that undoubtedly he could get a son by performing the sacrifice (without offering a human being).

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1. BhP. Skandha V, Adhyāya 9, 12-19. 2. Ibid., V, 26 31.

With this assurance, the king gladly performed the sacrifice (without offering the human being). The sage took the Brāhmaṇa-boy with him and went to the Daśapura town and handed over the son to his parents, who had become blind on account of their incessant weeping. With the grace of the sage, the Brāhmaṇa and his wife regained their eye-sight. A son was born to the king after sometime.[1]

This story is a proof against the performance of human sacrifice.

The Brahma Purāṇa and Śunaśepa

The Brahma Purāṇa gives the story of Śunaśepa. Hariścandra's son, Rohita brought a Brāhmaṇa for offering to Varuṇa. Hariścandra refused to offer the Brāhmaṇa as a sacrifice and said that he would rather choose his own death on account of the disease conferred on him by Varuna but not the death of the Brāhmaṇa. At that very moment, a voice was heard addressing Hariścandra—O king ! go to the river Gautamī with the Brāhmana, your son and with your priests. The aim of the sacrifice will be fulfilled without sacrificing Śunaśepa.

Hearing this, Hariścandra went to the river Gautamī, with the Brāhmana boy, Viśvāmitra, Vasiṣṭha and others to perform the sacrifice. Everything was arranged, the Brāhmaṇa-boy was tied to the post and consecrated with the water.

Viśvāmitra told the king and the sages to allow Śunaśepa to bathe and pray to gods. Thereafter, Śunaśepa went to bathe and propitiate the gods with hymns. The gods were propitiated. Varuṇa said—'The purpose of the sacrifice is fulfilled without the slaughter of Śunaśepa on account of his propitiation to gods and sages'.

Thereafter, Śunaśepa was released and owned by Viśvāmitra as his son.[2]

Śunaśepa's story originally found in the Aitareya Brāhmaṇa

The story of Śunaśepa is originally found in the Aitareya Brāhmaṇa.[3] Hariścandra was a king without a son. Hearing the benefit of having a son from Nārada, he prayed to Varuṇa for giving him a son and

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1. PP. Vol. II, Brahma Khaṇḍa (3), 12th Adhyāya (whole). 2. BP., GM. XXXIV, 67-85. 3. AB. Book VII, Chapter III.

promised that he would sacrifice that son to Varuṇa. The son was born to the king and was named Rohita. Varuṇa said to him—'A son is born to you, sacrifice him to me.' However, the god Varuṇa at the request of the king allowed him to sacrifice the son after he received the full armour.

The god asked the king to sacrifice his son and the king called his son and said—'I will sacrifice you to him (Varuṇa) who gave you to me'. But the son said—'No, no.' He took his bow and absconded into the wilderness where he roamed for one year. Varuṇa seized Hariścandra and his belly swelled.

Hearing this, Rohita left the forest and went to the village where Indra met him in human disguise and advised him to wander about. Rohita wandered for five years more. In the sixth year, he met the sage Ajīgarta, who had three sons. He asked him for a son in exchange of hundred cows, to ransom himself. The sage offered the middle son 'Śunaśepa.'

Rohita brought him before his father and said—'By this boy, I will ransom myself (from being sacrificed). Hariścandra approached Varuṇa and said—'I will sacrifice a Brāhmaṇa boy to you.' Varuna replied—'Well, a Brāhmaṇa is worth more than a Kṣatriya.' Varuna, then explained to the king the rites of Rājasūya, at which, on the day appointed for the inauguration, he replaced the (sacrificial animal) with man.

At this sacrifice, Viśvāmitra, Jāmadagni, Vasiṣṭha and Ayarya officiated. After preliminary sacrifices, they were in difficulty as he would bind Śunaśepa to the post. Ajīgarta, the father of the victim volunteered himself and asked for one hundred cows more Then the question arose who would salughter the victim? Ajīgarta, again volunteered himself and demanded one hundred cows more. At that time Śunaśepa thought—'They are going to treat one like an animal?' He approached various gods and ultimately he propitiated Aśvins. As a result of which, his ropes became loose and Hariścandra also became all right. Śunaśepa was released.

Thus actually human sacrifice was not performed.

Dakṣa and the horse-sacrifice

In his horse sacrifice, Dakṣa (a king) did hot invite Śaṃkara in the beginning. Out of the anger of Śaṅkara were born Bhadrakālī

and Vīrabhadra, who, with the permision of Śaṁkara, went to destory the horse-sacrifice of the king Dakṣa. While giving the description of the horse-sacrifice, it is said that Vīrabhadra ate the different lots of meat that were lying there as material for sacrifice. Needless to repeat that it serves as a proof for the conclusion that the meat was sacrificed to please the gods.[1]

Afterwards, when Dakṣa propitiated Śiva, he called him among innumerable names with the name of 'Pakvamāṁsalubdha' i. e. one who is fond of the cooked-meat. From this name it can be gathered that meat was offered to please Śiva.

Further, when the Lord Śiva became pleased with Dakṣa, he blessed the king, saying—'You will attain the fruit of thousand Horse-sacrifices and hundred Vājapeya sacrifices.'[2] This again shows the belief of the ancient people in the merit of the Horse-sacrifice.

The Garuda Purāṇa

The Garuḍa Purāṇa suggests the horse-sacrifice or bathing at a sacred place, as an expiation for sin[3] Here we find that the performance of the horse-sacrifice was not the only expiation thought by the Paurāṇic people. They had faith in bathing at sacred places, that used to serve as an expiation for the sins committed.

The Skanda Purāṇa opposes the animal-sacrifice

Indra, once performed a horse-sacrifice, in which animals were tied to the posts. The sages revered by gods, were astonished to see the sacrifice full of hiṁsā. They said to Indra—'The Vedas have declared Ahiṁsā to be the highest dharma. Actual slaughter and hiṁsā are not allowed by the Vedas. The actual slaughter of animals, in a sacrifice, is against the dharma of your gods. The fact that meat has been ever eaten by the gods of Sāttvic quality, has not been ever seen or heard by the wise. Therefore sacrifice is only to be performed either by grain or by milk etc , not by the slaughter of animals'. Then came the king Vasu on the spot. He was famous for having performed thousand sacrifices without slaughtering animals. He was prominent as a propagator of ahiṁsā.

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1. VP XXX, 152 (Vol. I). 2. Ibid , XXX, 202 (Vol. I). 3. GD. LII, 5.

The sages present over there asked the king Vasu, the friend of Indra, whether animals or herbs were to be sacrificed in sacrifices. Vasu asked sages and gods who were in favour of what? The sages replied that they were in favour of herbs to be offered and gods wanted animals to be sacrificed. Vasu supported the idea of gods and said—'Goats etc are to be offered in the sacrifices'. Saying this, the learned Vasu, at the same moment went from heaven to the earth, on account of supporting himsā [1]

Herein, is found the propagation of Ahimsā and danger in Himsā.

Nārada checked the king Barhaṣi for performing the animal sacrifice and said—"See, in the sky those thousands of animals to whom you have been merciless, for having them killed in the sacrifice. They are awaiting you remembering your callousness, and with their iron horns they would tear you in rage."[2] He also related to him the story of the king Purañjita, telling, how far a king is justified in hunting.

One day sensuous Purañjita, taking to the ways of demons, overcome by the passions of hunting, went on killing the animals, with sharp arrows, cruelly and mercilessly in the woods. He slew hare, hogs, buffaloes, bisons, deer, porcupine and various animals both sacrificial and otherwise.

He, as a sacrificer, performed horrible sacrifices and slaughtered animals to propitiate gods, manes and great demons. Overcome by old age, he died leaving his wife and children The sacrificial animals mercilessly slaughtered by him, got enraged at him Remembering his cruelty they cut him up with axes.[3]

Vaidiki Himsā Himsā Bhavati

This example, again, supports the practice of ahimsā in the Vedic sacrifices.

However, a king very fond of hunting, is allowed to kill for the purpose of religious rites described in the Śāstras[4] (the scriptures).

The origin of Sacrifice

The Skanda Purāṇa gives the origin of sacrifice.

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1 SP Vāsudeva Māhātmya, 6th Adhyāya (4-49) 2 BhP IV, XXIV, 7-8
3. Ibid, IV, XXVI, 5 9-10, XXVII, 11-12 4 Ibid, IV, XXVI, 6.

Indra does not revere Durvāsā

Once the sage Durvāsā, went to the river Puspabhadrī and saw the wife of Vidyādhara, carrying in her right hand a fragrant garland of golden lotus flowers, of heavenly ganges. The sage demanded that garland from Vidyādharī. Realizing Durvāsā's grandeur, Vidyādharī put that garland in his neck with great reverence. The sage Durvāsā, went on intoxicated. In the way he came cross Indra. Indra, overcome by pleasures, kept that garland on the forehead of the elephant.

Moved by the fragrance of the garland, the elephant shook and the garland fell on the earth and was crushed in the presence of Durvāsā. The sage's eyes became red in anger.

Durvāsā cursed Indra

He, thus cursed Indra—"You did not honour the garland, the abode of prosperity, given by me with affection to you. You did not even pay respects to me. The Śrī (Prosperity), that by her grace made you attain the happiness of the kingdom of the three worlds, will leave you and merge in the ocean"

Indra heard this thunder-like sentence, came down from the elephant and appealed to the sage for forgiveness. Durvāsā refused and said—"Know me Durvāsā, the ocean of unforgiveness."

Indra left by prosperity

Shortly, Indra was left by Apsaras (heavenly damsels). The Śrī (prosperity) merged in the sea. All the treasures vanished from the temple of Kubera. All the objects of enjoyment vanished from the three worlds. A famine broke out.

Famine broke out

The common people grumbled for grain and slaughtered wild and tame animals to extinguish their hunger. The learned and the sages of good conduct, even though dying with hunger did not resort to flesh.

Sages resort to sacrificial remnants

The old sages seeing them tortured by hunger advised them about duty in distress (Āpaddharma). Sages, afflicted by hunger said that the chief meaning of the word 'Aja' was 'chāga'—a goat They added—'O Brāhmaṇas ! perform sacrifices. Hiṁsā permitted by Vedas is not a sinful

himsā. Slaughter animals with the intention of offering to gods and manes. Dedicating animals to gods, offer them to manes and take the desired meat. Do not kill animals for your sake."

Different sacrifices were performed

After that gods, kings and human beings, according to their capacity performed the cow-sacrifice (Gomedha); horse-sacrifice (Aśvamedha), human sacrifice (Naramedha) and ate the meat as remnants of the sacrifice. Some performed sacrifices to regain their lost prosperity. Unable to perform great sacrificees, pepole killed animals for offering to manes in Śrāddhas and ate the meat.

Fishes used by the people living near rivers

Some people on the bank of rivers and oceans, caught fishes by nets used them as their food. In this way himsā was brought in sacrifices. Afterwards the scholars regarded these sacrifices as their dharma and prepared the scriptures accordingly. Some sages, gods, kings and human beings, overcome by desire, and greed for taste adopted the dharma in distress as their chief dharma, but the true devotees of God did not take meat even in misery. In this way started himsā in sacrifices [1]

The Bṛhaddharma Purāṇa, the origin of animal sacrifice and opposition to it

The Bṛhaddharma Purāna also gives the origin of sacrifice. After arranging castes, Indra performed the horse sacrifice. All the sages attended the sacrifice Seeing the innocent animals to be put to death, the sages said—"Sacrifice is not right when himsā of animals is committed, for, himsā cannot be called dharma." After discussion they went to the king Vasu for his final say. Remembering the scriptures, Vasu said that according to scriptures himsā was the nature of sacrifices As soon as he expressed this conviction, he fell from the heaven to the earth.[2] Ahimsā has been said to be the door of dharma by the sages. Austerity, by all means, is better than sacrifices [2]

Parśurāma, and Lord Śiva in the guise of a fowler

In this very Purāna is found the story of Parśurāma. Parśurāma, the son of Bhrgu went to a forest to perform penances. He was a devotee

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1. SP , V.K , Vāsudeva Māhātmya VIII & IX. 2 BP. XXI, 9-42.

of Śiva. By his penances he pleased Lord Śiva. He came to his devotee in the form of fowler wielding a weapon and with a load of flesh. Parśurāma asked him to leave the forest, for fowlers habitually are callous and engaged in wicked deeds. A himsaka of creatures is left by good men. One should know that all love their life. Ahimsā, towards all creatures is the eternal duty. Conduct, against this, has been always deprecated by the wise. Hearing the non-violent ideas of Parśurāma, Śiva in the form of the fowler replied—'If Ahimsā is the true dharma according to you, why did you kill your mother?' He further added that it was svadharma bestowed on him by the providence, to earn livelihood by killing living creatures and bring up the family. He only killed to maintain his family and sin would occur only if he would kill more than required. He said, killing for maintenance was not prohibited. Whether, good or bad svadharma was to be performed.[1]

The Upaniṣads and Sacrifice

Sacrifice is relegated to inferior position in the Upaniṣads. Sacrifices do not lead one to final liberation but to the world of fathers wherefrom they return again to this world.[2] As all things belong to God, there remains nothing except one's own self to be dedicated to His will.[3]

The Rāmāyaṇa and Sacrifice

King Daśaratha performed a horse sacrifice to have sons.[4] Acquatic animals, beasts, birds, reptiles and horses were collected in King Daśaratha's horse sacrifice, for sacrificing them unto different deities. Three hundred beasts and the best horses were tied to the posts.[5] The horse-sacrifice was thought to be the means of purifying oneself of one's sins. Rāma after killing a Śūdra ascetic and thereby regaining the life of a Brāhmaṇa-boy, told Lakṣmaṇa and Bharata his intention of performing a Rājasūya sacrifice and asked for their suggestion.

Horse-sacrifice the greatest of all sacrifices

Lakṣmana replied that the horse-sacrifice was the greatest of all sacrifices. He further added that it was said that Indra was purified of the sin of killing a Brāhmaṇa by performing a horse-sacrifice.[6]

1. BP Uttarārdha, XXIII, 5-16. 2. BU I, 5 16, VI, 2.16; ChU. V, 10.3; PU I, 9; MU 1 2.10 3. Vide Chapter III. 4 RB. VIII, 2 5 RB XIV, 30, 31. 6. RU. LXXXIV, 2 3.

Śunaśepa's story in the Rāmāyaṇa

Śunaśepa's instance of life is mentioned in Rāmāyaṇa, with some change. King Amvrīṣa, after his horse is stolen is asked by the priest either to bring back the horse, or, to sacrifice a man, in his own interests as well as in the interests of his subjects. Failing to find back the horse, the king arrived at Bhrgutuṅga. There he beheld Ṛṣika seated in company with his wife and sons. The king propitiated Ṛṣika and asked him for one of the sons. The second son offered himself to the king. The king rested in Puṣkara where Śunaśepa went to his maternal uncle and requested him to take him as his son and save him. Viśvāmitra advised him to chant the two verses in the sacrifice of Amvrīṣa that would save him as well as obtain the king's wish. Śunaśepa, when tied to the stake as the sacrificial beast, duly hymned Agni and Indra. Indra being gratified with his euology conferred life on Śunaśepa. The king also got the manifold fruit thereof.[1]

Human sacrifice was not performed

Thus human sacrifice was not actually performed.

The Mahābhārata and sacrifice

The horse-sacrifice was performed by Yudhiṣṭhira, the foremost of the virtuous ones, in order to get rid of the sins of having killed his kinsmen [2] Three hundred animals including bulls and acquatic animals, were tied to the stake, killed and cooked in the horse-sacrifice performed by Yudhiṣṭhira.[3]

Human sacrifice

King Somaka had hundred wives and only one son Janata. The king wanted to have hundred sons. A Brāhmana suggested to him to sacrifice his only son Janata. The king consented, the boy was offered as the victim and hundred sons were born to the king in due course of time. Consequently the Brāhmana, after his death, was grilled in the hell-fire.[4] This evidence shows the evils of the human-sacrifice and its practice in the ancient days.

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1. RB CLXII 2 MB Aśvamedha Parva, LXXXIX, 17. 3. Ibd, LXXXIX, 35, 36 4 MB Vana Parva, CXXV, 15-28, CXXIX, 2-12. For details vide chapter II, P. 47

Bhīṣma supports non-violence in sacrifice

Bhīṣma told Yudhiṣṭhira that it was heard that persons desirous of obtaining the regions hereafter celebrated sacrifice with seeds instead of animals. He further quotes the instance of Vasu who had to go down below from heaven for supporting the animal-sacrifice when he knew that the flesh was inedible.[1]

Herein is found the ideal of ahiṁsā in the Mahābhārata.

Jainism and sacrifice

Jainism is utterly against the Vedic sacrifices. To commit hiṁsā and regard it ahiṁsā is like the act of that father who kills his son to get sovereignty.[2] According to Jainas, they, who instruct in scriptures full of hiṁsā, are overpowered by vices and lead others to hell.[3] If gods are satisfied by the flesh that is generated from semen and is a store of impurity, it is better to worship lions and tigers (and not gods).

Lions and tigers are worthy to be praised for they themselves kill animals (for eating), whereas gods make human beings the instrument for killing (animals) and eat themselves. In reality the sinful people pretend to offer meat and wine to gods and themselves indulge in these things. This action of the sacrificers leads them to hell.[5]

Goat refuses to get sacrificed to enjoy heaven

In Akhaṇḍala Sabhā, where the conduct of a Brāhmaṇa was being discussed, two gods came in the form of a goat and owner of a goat, respectively, near pātaliputra. At that very time, a teacher well-versed in the Vedas and Vedāṅgas, saw the goat and asked the goat-owner, if he wanted to sell it. The goat-owner demanded the finger-ring as its price. The teacher agreed and asked one of his disciples to take the goat to his (teacher's) home. When the teacher was about to kill the goat with the intention of offering that to Sāvitrī, gods and manes, the goat speaking a human voice said—'O Brāhmaṇa, what for is your this great effort?' The Brāhmaṇa became afraid and surprised and said—'So that you may attain heaven'. The goat replied—Other poor creatures were eaten by

1. MB, Anu. Parva. CLXXVII, 55-56. 2. 'M. by A. B. Dhruva, Stanza 11. 3. Jn VIII, 16. 4. YsC. Part II, p. 97, 4th Āśvāsa (with the commentary of Śrutadeva Sūri edited by Śivadatta and Kashi Nath Pandurang Parab 1903) 5 Ibid., Part II, p 98, Vide commentary 4th Āśvāsa).

you with the pretension of sacrificing them for gods and manes but this flesh will only break your teeth. I am not desirous of enjoying heaven. I did not request you for the same. I am satisfied with straw. If you have killed creatures in the sacrifices with the intention of their being in heaven, why do not you perform sacrifice by offering your mother, father, son and acquaintances (so that they may go to heaven).[1]

Dharma is born of Ahiṁsā

Those who perform sacrifice like a flesh-eating, animal (Karavyāda) by killing goat etc., they after death stay in hell for a long time in grief. The learned have said for the good of the three worlds that dharma is born of ahimsā; how can that be said to be born of animal sacrifice ?[2]

Śaṅkara's attitude

According to Śaṅkara, the attainment of salvation is the highest aim of man.[3] The wise man strives for salvation by the practice of discrimination attained by the path of yoga,[4] and no amount of karma helps in attaining emancipation.[5] Śaṅkara suggests the four kinds of preparatory training to attain the highest end.[6]

Four kinds of Training to attain the highest end

1. Discrimination of the eternal and the transitory.
2. Renunciation of desire to enjoy the fruits of here and hereafter.
3. Six possessions—
   - (i) Śama (concentration of mind),
   - (ii) Dama (control of senses),
   - (iii) Uparati (A condition not related to or depending on the external world),
   - (iv) Titikṣā (The endurance of all pain and sorrow without retaliation, without dejection and without lamentation).
   - (v) Śraddhā (Faith in the teachings of scriptures),
   - (vi) Samādhāna (Constant fixing of the mind on the pure spirit).
4. Mumukṣutva (Aspiration to be liberated by knowing one's true self).[7]

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1. YsC. Part II, 4th Āśvāsa, pp 131-133. 2. JR. (1930) pp. 62-63, 271-273; Vide Appendix IV, Buddhism and sacrifice (Pāli source). 3. VC. 3. 4. Ibid., 8-9. 5. Ibid., 7, 11. 6. Ibid., 19-21, 23-24. 7. Ibid., 25-28.

Four kinds of training is a training in self-control

The above said four kinds of training means to attain the highest aim by self-control, meditation and faith in Brahman. Devotion is the supreme instrument of emancipation. Devotion means to meditate on the true form of the real self.[1] Liberation cannot be attained except by the direct perception of the identity of an individual with the Universal self and not by the practice of religious ceremonies.[2]

To sum up Buddhism and Jainism are totally against animal sacrifices. For both those schools of thought, animal sacrifice is impure and disastrous. Śaṅkara's approach to life gives no place to the performance of sacrifices, whereas a Vedic follower has got a different view-point. Scripture is the cause of dharma and adharma. '*Na hiṁsyāt sarvabhūtāni*', is a general rule, and '*Agniṣomīyam Paśum ālabhet*' is an exception to this rule. The former sūtra means 'All creatures should not be killed", the latter means "An animal may be killed for Agni and Soma." This performance of animal sacrifice is pure, for the Vedic word nullifies the impure effect of the sacrifice,[3] thus observes an animal sacrificer.

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1. VC. 32. 2. Ibid., 58. 3. Br.V. Adhyāya III, Pāda 1, Sūtra 25.

CHAPTER VIII

MEAT-EATING AND AHIṀSĀ

The Vedic people used to eat meat of the fat sheep [1] Those who would observe the meat being ready, used to call out and appreciate the smell and the craving meat would await the distribution [2] The fesh of the goat and the bull also was taken [3] The great ox or the great goat (Mahokṣa or Mahāja) was offered to the guest [4] The great sage Yajñavālkya used to take tender and firm meat of milch-cows and bullocks [5] The oxen were slayed in a marriage ceremony merely for food.[5]

However, it is mentioned that the fesh of the cow or the ox should not be eaten, for the cow and the ox, doubtless, support everything here, on the earth Hence, were one to eat the fesh of the ox or of the cow, there would be as it were an eating of everything, or as it were going to the end or to destruction. Such a one would be born again as a strange being, as one of whom there is evil report such as, 'he has expelled an embrayo from a woman', or 'he has commited a sin'.[7]

Meat-eating seemed to prevail even in the Upaniṣadic times. According to the Brhadāranyakopanisad, parents should eat cooked rice with meat, either real or beef along with clarified butter, in case they want a son, learned, famous, frequenter of assemblies, speaker of delightful words and a knower of Vedas.[8] Ānandagiri points out that permission of meat on certain occasions was due to local conditions.[9]

Even the flesh of animals killed by carnivorous beasts (like the tiger, the deer etc.) may be used by a hermit.[10] The word 'even', according to Hardatta, the commentator signifies that the above-said flesh of animals may be used only in times of distress when he cannot get fruits etc. The commentator further remarks that the flesh of forbidden animals must be avoided.[11]

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1. Ṛg. X, 27.17. 2. Ibid., I, 162.12. 3. Ibid , I, 162.12; X, 28.3. 4 ŚP. III, IV, 1.2. 5 Ibid., III, I, 2.21. 6 Ṛg. X, 85 13. 7. ŚB. III, 1 2 21. 8. BU VI, 4.18. 9. Ibid., with the commentary of Anandagiri, VI, 4.18. 10 GDS. I-III, 30. 11. BDS III, 3-6.

According to Baudhāyana Dharmasūtra, a hermit (Vānaprasthī) in the wood used to eat the flesh of animals slain by tigers, wolves, falcons and other carnivorous animals. A hermit is allowed to fetch the flesh, offer it to Agnihotra in the morning or evening, give shares to ascetics, guests and students and eat the remainder.[1]

A host may cook a full grown ox, or a he goat for a Brāhmaṇa or a Kṣatriya guest. In this manner he offers hospitality to such a man.[2]

A snātaka (one who has become a householder after leading a student's life) should not reject the food of a hunter, for it is declared that Agastya, at a sacrificial sattra that lasted for thousand years, went out to hunt. He had sacrificial cakes prepared with the meat of beasts and fowls good to eat.[3] Meat as a remnant of a sacrifice is eatable for a saṃnyāsī. But to a sage who has dedicated his all desires for realizing himself, all meat is equivalent to the flesh of the cow.[4] In other words all meat is inedible for a sage. Ordinarily, Manusmṛti does not allow meat-eating. To persist in meat-eating is a process worthy to be followed by Rākṣasas.[5]

Analysing the word 'māṃsa', Manu says that it means 'me he' (mām sah) will devour in the next world, whose flesh I eat in this life.[6] One may eat meat when it has been sprinkled with water, when mantras have been recited, when Brāhmaṇas desire one's doing it, when one is engaged in the performance of a rite according to the law and when one's life is in danger.[7]

Beasts and birds recommended for consumption may be slain by Brāhmaṇas to feed those whom they are bound to maintain, for Agastya did this in the ancient age.[8] For in ancient times sacrifical cakes were made of the flesh of eatable beasts and birds at the sacrifices offered by Brāhmaṇas and Kṣatriyas[9] A fish-eater is the flesh-eater of every kind, so one should avoid fish-eating. Pāṭhina and Rohita fishes may be eaten after they are sacrificed to gods. Rājīvas, Simhatuṇḍas and śaśālkas may be taken on all occasions.[11] Carnivorous birds, those living in villages and

1. VDS. IV, 8; SB III, 4.12. Vide also YS. I, 109. 2. VDS. XIV, 14-15. 3. Ibid., XIV, 14-15 4. VDP. II, 15 6. 5. Ibid., III, 5.9. 6. MS. V, 31. 7. Ibid, V, 55. 8 Ibid., V, 22, 27; YS Chapter VII, 179. 9. Ibid., V, 22. 10. Ibid., V, 23. 11. Ibid., V. 15, 16.

one-hoofed animals which are not specially permitted to be eaten and Ṭiṭṭibha should be avoided.[1]

A Brāhmana, who knows the law, if he eats unlawful meat, is eaten by victims after his death and is unable to save himself.[2]

Slaying for no purpose strictly prohibited

After death, the guilt of one who slays the deer for gain is not as great as that of him who eats meat for no sacred purpose[3] A man should never destroy life without lawful reason.[4] But if a man duly engaged in sacrifices refuses to take meat, he becomes animal after death during twenty existences.[5] A man who slays unlawfully, will be slain hereafter as many times as are the hairs on the body of the victim.[6]

One who does not eat meat is called a vratī.[7]

Even in times of distress, a twice-born man should not cause an injury to any creature not sanctioned by the Vedas.[8]

Any injury done in accordance with the Vedas is no injury, for the sacred law has shone forth from the Vedas[9]

Meat can never be obtained without injuring creatures and injury to sentient beings is detrimental to heavenly bliss, therefore, one should shun meat-eating.[10] One should consider the disgusting origin of flesh and the cruelty of fettering and slaying corporeal beings and entirely abstain from flesh-eating.[11] He who permits the slaughter of animals, he who cuts up, kills, buys, sells, cooks, serves it up and eats—every one of these is a slayer of animals.[12] He who seeks to increase his own flesh with the flesh of others, not worshipping the gods or manes, is the greatest of all sinners.[13]

An abstainer of flesh becomes dear to all and is not tormented by diseases.[14] An abstainer of meat and a performer of horse sacrifice, both these get equal merit.[15]

1. MS V, 11. 2. Ibid., V, 33 3. Ibid., V, 34. 4. Ibid., V, 37. 5 Ibid., V, 35 6. Ibid., V. 38; VS. LI, 60. 7. LSS 93. 8. MS V, 43. 9. Ibid., V, 44. 10. Ibid., V, 48; VS. LI, 71, 72. 11. MS. V, 49. 12. Ibid., V, 52, Vide MB, Anu. CLXXVII, 39. 13. Ibid, V, 50; VS. LI, 73. 14. Ibid, V, 51; VS. LI, 74, Vide also SP. Nāga Khanda, XXIX, 235-241. 15. MS. V, 53; VS LI, 76.

According to Yājñavalkya, he who avoids meat-eating obtains all his desires, gets the fruit of the horse sacrifice and though living in the house, he becomes a sage.[1] According to Manu, there is no sin in meat-eating, for that is the natural way of human beings, but abstention brings great rewards.[2]

A student is to abstain from meat-eating. Meat-eating is considered to be the breach of law.[3] He is not to eat even oblations of manes.[4]

If a guest is presented with food accompanied by meat, the host achieves the reward of dvādaśāha.[5]

A wisher of the unity of minds should eat the meat of the three-year old Vatsatarī (calf) mixed with some sour substance.[6] The first feeding of the child should start with the goat's flesh or with the flesh of the partridge, if the parents are desirous of abundance of nourishment, lustre or splendour.[7]

People in the age of the Rāmāyaṇa used to eat meat. That Rāma used to eat flesh, can be judged by the utterings of Vāli, who, not knowing the cause of being put to death by Rāma, says—"My flesh is not worthy of being eaten by persons of your piety. A hedge-hog, a porcupine, an iguana, a hare and a tortoise, these five animals only having five toes are worthy of being eaten by Ksatriyas and the Brāhmaṇas, O Rāghava. I am that monkey who having five toes have been put to death by you."[8]

The exiled princes hunt down four deer on the first day of the exile.[9] They killed many more, near Yamunā.[10] Rāma consoled Sītā on the river Mandākinī by drawing her attention to the well-cooked meat preparation.[11] Rāma having killed Mārīca, hastened towards his hermitage and on the way hunted down a deer. The flesh evidently was got for eating purpose.[12] Sītā requested Rāvana in disguise to wait till Rāma returned with the flesh of the deer, the iguana, the swine and many other creatures.[13]

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1. YS. Part I, Chapter VII, 181. 2. MS. Chapter V, 56. 3. BDS III, 4.1-2; III, 7.8. 4. ADS. II, 2.5, 16. 5. Ibid., II, 3.7.4. 6. AKG. XII, 8. 7. AGS. I, 14 2.13. 8. R. (Kiskindhā Kanda, XVII, 38-39). 9. R. (Ayodhyā Kāṇḍa, LII, 102). 10. Ibid (Ayodhyā Kānda, LV, 33). 11. Ibid. (Ayodhyā Kānda, XCVI, 2). 12. Ibid. (Aranya Kānda, XLIV, 26). 13. Ibid. (Aranyā Kānda, XLVII, 22).

Guha, the lord of the nisādas is said to have invited Bharata in these words—"We niṣādas, have in store enough of roots, fruits and dried meat."[1]

On the occasion of entertainment arranged by Bhardvāja in honour of Bhārata's visit to his hermitage, his followers were fed on the meat of goats, sheep and swines.[2] They also were supplied with the flesh of the deer, peacocks and wild-cocks roasted in pans.[3]

While crossing the Ganges, excited Sītā is said to have prayed for a safe return for a special vow to worship her (Ganges) duly with wine and meat-polāva (māmsabhūtaudana).[4]

In the Pampā regions, swans, ducks, herons and aspreys were in plenty and Kabandha advised Rāma to eat these to his fill, on his visit to those parts.[5] Kabandha dwelt at length on the food that could be had in the Pampā region saying to Rāma 'You will unhesitatingly eat of those birds rich with fat and fishes known as Cakratuṇḍa and Nalamīna. Your faithful companion Lakṣmana would shoot them down with his arrows and roast them while you are busy eating fishes.'[6]

Among the presents offered by Guha to Bharata, fish was included. Certainly it was meant to be utilized as food.[7]

The dāśas as a class were boatmen and fishermen by occupation.[7] The existence of a distinct class of men who lived by catching fish, suggests the idea that it was extensively used as foodstuff.

The Pāṇḍavas used to take meat. During the years of exile, the Sun-god being worshipped by Yudhisṭhira for granting him abundance of food to entertain all his guests with abundance said to Yudhisṭhira—So long as Pāñcāla princess (Draupadī) will hold the vessel without partaking of its contents—fruit, meat, roots and vegetables—cooked in your kitchen, shall from this day be (there) inexhaustible. The Sun-god presented him with a copper vessel.[8]

The Sun-god mentioned meat also among the articles for food.

But abstention from meat-eating is praised by Bhīṣma in a detailed manner. According to Bhīṣma, abstinence from injury results in mental

1. R. (Ayodhyā Kāṇda, LXXXIV, 17). 2. Ibid. (Ayodhyā Kāṇda, XCI, 66).
3. Ibid. (Ayodhyā Kāṇda, XCI, 69-70) 4. Ibid. (Ayodhyā Kāṇda, LII, 89).
5 Ibid. (Aranya Kāṇda, LXXIII, 12-14). 6. Ibid (Aranya Kāṇda, LXXIII, 14-16).
7. Ibid. (Ayodhyā Kāṇda, LXXXIV, 7). 8. MB. Vana Parva, Chapter III, 52-54.

and physical strength, faultlessness of limbs, memory and understanding. According to Nārada, he who desires to increase his own flesh by the flesh of others, meets with disaster and lives in this world and hereafter in his next birth, in great anxiety.[1] Bhīsma quotes Manu and says that he who does not kill any creature, abstains from meat-eating and does not cause the slaughter of creatures enjoys the confidence of all living creatures.[2] Abstinence from meat-eating wins the merit of studying the Vedas.[3] It results in the benefit that accrues from penance, gifts and sacrifices.[4] Bhīṣma instructs Yudhiṣṭhira to know that abstinence from meat is the highest religion.[5] Ahiṃsā is the highest penance and the highest truth from which all duty emanates.[6]

Callous persons engaged in the destruction of living creatures never find protectors; when they are in need. According to great ṛṣis, abstinence from meat-eating results in a great satisfaction itself, besides being giver of fame and heaven.[7]

He who kills for the sake of those who would eat meat, has been called by Bhīṣma a wretched man. He further adds that a meat-eater is not so great a sinner as the killer.[8] He, who not eating himself approves of an act of killing, becomes stained with the sin of slaughter.[9] Bhīṣma like Manu believes that all those arranging the procurements, approving the arrangements, killers, buyers, sellers, and cooks—all are flesh eaters.[10]

A virtuous Śūdra fowler is another example of supporting non-meat-eating in the times of Mahābhārata. The fowler was a devotee of his parents regarding them his God.[11] Although he used to maintain his family by selling meat but he did not take it himself.[12] When told by a Brāhmana, well-versed in the vedas and other scriptures that the business of a butcher did not suit that ascetic fowler, the fowler told him not to be sorry for seeing him living by family profession even if stained with

1. M. Anuśāsana Parva, Chapter CLXXVII, 8.35. 2. Ibid. Anuśāsana Parva, Chapter CLXXVII, 12. 3. Ibid Anuśāsana Parva, Chapter CLXXVII, 18. 4. Ibid. Anuśāsana Parva, Chapter CLXXVII, 18. 5. Ibid. Anuśāsana Parva, CLXXVII, 24. 6. Ibid. Anuśāsana Parva, Chapter CLXXVII, 24. 7. Ibid. Anuśāsana Parva, Chapter CLXXVII, 36. 8 Ibid. Anuśāsana Parva, Chapter CLXXVII, 45. 9. Ibid. Anuśāsana Parva, Chapter CLXXVII, 40, 48. 10. Ibid. Anuśāsana Parva, Chapter CLXXVII, 45. 11. Ibid. Vana Parva, Chapter CCIX; 46. 12. Ibid. Vana Parva, Chapter CCX, 33, 34.

himsā,[1] on account of his sin in his former life. Formerly, he was a well-versed Brāhmana in his past life and due to his association with a king, he too shot a swift and fearful arrow and killed a Brāhmaṇa who cursed him, saying—'You shall be born a callous Śūdra fowler'. On being approached by the fowler, the Brāhmaṇa favoured him and said—'You shall be a virtuous Śūdra-fowler waiting upon your parents.'[2]

This leads us to the conclusion that to follow the svadharma (one's own duty) that demands the life of animals is due to evil actions in former life. Further, it favours abstention from meat-eating. The virtuous fowler did not eat meat himself, although he thought it his duty to sell it to gain his livelihood.

A man taking moderate food, respectful towards elders and worshipper of gods, is to avoid meat-eating.[3] He who abstains from meat-eating and who performs the horse-sacrifice, both these acquire the same merit, both go to paradise.[4] He who abstains from all meat, lives on a diet of barley and forgoes the use of all sweet articles attains God Hari.[5]

Abstention from meat-eating thus seems to be the chief means of attaining purity. However, practically, people used to perform sacrifices and necessarily they would eat the remnants of sacrificial meat.

Meat was also used as a medicine.[6] Animal flesh was used for the growth of plants and trees. Fish and meat, powdered with a quantity of pulverized Vidaṅga (name of a vegetable and a kind of medicinal substance) was sprinkled over a tree for the purpose of curing it of all distempers.[7]

Unlawful meat-eating is prohibited according to Purāṇas. Once Ikṣvāku asked his son Vikuksi to bring some flesh worthy of offering on Aṣṭaka celebrations. Vikuksi became tired on account of killing the deer ..d ate the flesh of hare. Later on he returned to his father with the ..ea. Vasiṣṭha was requested by Iksvāku to sanctify the meat and sprinkle it. Vasiṣṭha seeing the meat, said to the king angrily—'Your mean son has eaten the meat. On account of having eaten the hare, this

1. M. Vana Parva, Chapter CCX, 21, 22. 2 Ibid. Vana Parva, Chapter CCXVIII, 22, 32; CCXIX, 1-5. 3 AP CLXXV, 12, 17 4 Ibid., CLXXV, 29. 5. Ibid., CXCVIII, 13 6. Ibid., CCLXXXII, 6. 7. Ibid , CCLXXXII, 13, 14.

meat is not worthy to be offered to manes.' Ikṣvāku became angry with his son and rebuked him for having eaten the hare first of all and disowned him (his son). After his father's death, he became the king on the advice of Vasiṣṭha.

In course of time on account of his former sin, he had to recede to lower births. Keeping this in view, one should not take unlawful meat. 'That whom I eat here will eat me in the next world', the wise speak about the significance of meat-eating in this way.[1]

Those who eat flesh go to Pusaya hell.[2] Fishermen and birdvenders go to Rudhiranda hell.[3] A man who kills and cooks animals and birds is merciless. Such a merciless one, condemned even by cannibals, goes to Kumbhīpāka hell, where he is fried in boiling oil by the servants of hell.[4] Unlawful animal-killers after death are made the target for the arrows of Yama's servants.[5]

Meat-eating, however, was in vogue in ancient times. Mahādeva speaks to Pārvatī about the charity of the king Suyajña. The king used to feed daily six crores of Brāhmanas with various kinds of dishes and meat. Śaṁkara further adds that pulses etc., were served to the Brāhmaṇas except the flesh of the cow.[6]

The performance of Śrāddhas purifies the race.[7] A Śrāddha performer is to feed the Brāhmanas with meat and pūris.[8] That meat-eating prolongs life is the opinion of the lovers of meat, sinners and of the wicked. According to Skanda Purāṇa even looking at meat, the store of all faults, is a job of the sinners, of the wicked and of the mean who are worthy to be pitied.

Health and long life do not depend on meat. Meat-eaters also are found diseased and of short life, whereas, non-meat-eaters also are found healthy with fat limbs and long life, hence meat is to be avoided. He who eats the meat of those who long for life, attains the worst hell where he is eaten by those, who were previously eaten by him. Meat cannot be attained from the straw or stone. It can be

1. VaP. Edited by H. N Apte, LXXXVIII, 9-26. 2. VP. Chapter II, Section VI, 22 3. Ibid, Chapter II, Section VI, 23. 4. BP., Skandha V, Adhyāya XXVI, 13. 5. Ibid., Skandha V, Adhyāya XXVI, 24-25 6. BvP Prakṛti Khanda L, 14-16. 7. KP. XXI (Uttarārdha), p. 598. 8. Ibid., XXII (Uttarārdha), p. 611.

attained only by slaughtering a creature, hence meat is not to be eaten. Others should be treated as one's own self and should be protected as such.[1]

Fie on meat-eating which is painsgiving in both the worlds, here and hereafter. Those sinful men who cook meat for their own sake stay in hell for as much time, as there are hair on the body of the animal. Those wicked persons who retain their life at the cost of others' life, they remain in hell for a Kalpa. The Skanda Purāṇa suggests that the meat of others should not be taken even at the risk of losing one's life. If meat is to be eaten one should eat one's own flesh not that of others.[2]

But according to the Mārkaṇḍeya Purāna, flesh killed for the sake of medicine is not defiling.[3] However, this Purāṇa does say that a wise man should not prepare flesh for himself.[4] Flesh eating has been declared the characteristic of the last part of the Kali age, when, people being hungry, become flesh-eaters, eating the flesh of the deer, of the boar, of the bull, of everything whether allowed. Those who live close by rivers or oceans maintain their lives by fish and by inedible food.[5]

According to the Garuda Purāṇa, the flesh of an animal not sacrificed to a god should never be partaken of.[6] As said already, he who takes meat without offering it to gods, lives in hell as many years as are the hair on the body of the victim and is rescued only if his constant prayer is listened by Hari, on the condition that he is never to kill animals again.[7]

A Brāhmaṇa goes to hell if he sells meat. People engrossed in eating of unlawful meat, go to the salty mud.[8] According to the Agni Purāṇa, meat-eating is prohibited on the 10th day for an observer of fast on the eleventh day.[9] Abstention from meat during the days of fast by a Brāhmaṇa, leads him to attainment of the abode of Visnu.[10] This abstention is out of regard for ahiṁsā.

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1. SkP, Nāgara Khanda, XXIX, 218-234. 2. Ibid., Kāśi Khanda, III, 50-53. 3 MP. XXXV, 4. 4. Ibid., XXXIV, 48. 5 Ibid., CXLIV, 75-79. 6 GP. XCVI, 63-64. 7. Ibid., XCVI, 72. 8 BrP. XX, 19. 9. AP. CLXXXI, 1. 10. Ibid., CXCVIII, 10.

In the later texts of Buddhism meat-eating has been completely prohibited.[1] The arguments put forth are numerous. In the cycle of rebirth each one is related to the other in different lives, and birds and animals of present birth might have been of nobler or higher birth in the former lives. Who knows with whom one was related in former lives or will be in future lives, so to eat the flesh of any living creature, may be to eat the flesh of our own kith and kin.

The later texts abhor meat-eating comparing the flesh with a corpse, which is reduced to ashes in order, that bad smell may be done away with. Likewise, flesh of any animal possesses bad smell and is worthy to be rejected.[2]

The greed for meat-eating is awful. King Simhasaudāsa had to sacrifice his kingdom to satisfy his desire for flesh. He, out of lust for meat, ordered the murder of human beings.[2] His relatives and the nearest and dearest ones went against him. People lost their faith in him and the kingdom was snatched from his hands.[3]

A slaughterer, a seller or a buyer of animals, every one of these goes to hell or (these) are born in mean families.[4] Śāntideva agrees with the idea of vegetarianism but he is in favour of using meat as medicine, if human being is in danger of losing his life.[5]

According to Jainism, meat-eaters and hunters go to Raurava hell.[6]

Vedic people used to eat the meat of sheep, goats and horses.[7]

Among the five-toed animals, only the flesh of the porcupine (Śalya), the hare (Śaśaka), the iguana (Godhā), rhinoceros (Khadga) and the tortoise (Kacchapa) is edible.[8] Birds that feed striking or scratching with their feet and are not web-footed, may be eaten. Animals that must be slain for the purpose of sacred law, may be eaten. Fishes, not misshapen may be eaten. The flesh of animals killed by beasts of prey, after having washed it if no blemish is seen may be eaten, if it is declared to be fit for use by the word of the wise.[9]

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1. Vide Appendix VA (Pali sources) 'Meat-eating and Buddhism etc.' 2. LaS. pp. 244-250. 3. Ibid., pp. 244-250. 4. Ibid., pp. 244-250. 5. ŚS. p. 134, 9 (Line) 6. J. Canto VIII, 17. 7. RV. X, 27.13; 1-162, 12. 8. GDS. edited by Hari Narayana Apte with the commentary of Hardatta (1910) II, 8, 27-38. 9. Ibid., edited by Hari Narayana Apte with the commentary of Hardatta (1910) II, 8. 27-38.

Vasistha sanctions the eating of the above said five-toed animals except that instead of rhinoceros, he (vasiṣṭha) mentions hedgehog.[1] Among animals, those having teeth only in one jaw are allowed to be eaten except the camel. All fishes are allowed to be eaten except the long-nosed crocodile, the white-footed antelope (gavaya), the propoise, the alligator and the crab.[2]

Five kinds of birds that feed scratching with their feet, i.e. the partridge, the blue-rock pigeon, the francoline partridge, the crane called vārdhrīṇasa and the peacock are to be eaten. The fishes—Sahasra-dhanuṣṭrin, the cīlacāma, the varmi, the Brhakkhira, the masakari, the rohita and the rājīva may be eaten.[3] Pāṭhina, rohita and rājīva fishes may be eaten when offered to gods or manes. Simhatuṇḍas and saśalkas may be eaten on all occasions, according to Manu.[4]

The Agni Purāna also sanctions the eating of the above-said five-toed animals, i.e. the hare, the porcupine, the iguana, the rhinoceros, and the tortoise. Besides the pāthina, the rohita and the simhatuṇḍa fishes only are allowed to be eaten by this Purāṇa.[5]

The Padma Purāṇa quotes Manu and sanctions the eating of the five-toed animals, the fish with scales, pāthina, rohita, the peacock, the partridge the cuckoo, the duck, the fish, the simhatuṇda and the antelope, after offering them to gods.[6]

[7]The five-toed animals are not to be eaten except those included in the edible flesh.[8] Animals having double row of teeth, those with an excessive quantity of hair, without hair, one-hoofed animals, sparrows, the Brāhmanī ducks and swans should not be eaten. Crows, herons, vultures, falcons, acquatic birds, birds with red feet, tame pigs and cocks should not be eaten. Wood-peckers, egrets cranes, parrots, cormorants, peewits, māsthala as well as birds flying at night should not be eaten.[4] Misshaped fishes or those that have heads like snakes, gaurus gayal, and śarabha and those that have not been specially meant for food, should not be eaten.[9]

1. VaDS. XIV, 39; BDS. 1.5, 131; vide also R, Kiṣkindhā Kānda, XVII, 39-40. 2. Ibid, XIV, 40-41. 3. BDS. I, 5 133-134. 4. MS V, 16. 5 AP. CLXVIII, 20-21, vide MP. XXXV, 2. 6. PP. Vol. I, Ādi Khanda LVI, 31-42. 7. Vide Appendix VB (Pali sources) 'Edible meat according to Buddhism' 8 GDS. II, 8 27-34; VDS. XIV, 4.5 9. VaDS. XIV, 42-44.

Vasiṣṭha quotes Vājasaneyika according to which the flesh of the milk—cows and the oxen is fit for offerings but about the rhinoceros and the wild boar, there are conflicting statements.[1]

Among birds, those who seek their food by scratching with their feet and are web-footed ones, the Kalaviṅka (a sparrow), the flamingoes, the Brāhmanī ducks, the crow, the blue pigeon, the osprey, the cātaka (a kind of cuckoo), the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the pee-wit, the flying fox, those flying about at night, the woodpecker, the sparrow, the railātaka, the green pigeon, the wag-tail, the village cock, the parrot, the starling, those feeding on fish and those living about villages must not be eaten.[2]

All carnivorous birds and those living in villages and one hoofed animals that are not specially permitted to be eaten, must not be eaten.[3] Āpastamba allows eating meat of milk—cows and oxen.[4] Ceṭa fish is not to be eaten.[5]

The flesh of the cow, the man, the horse, the ass, the camel, the domesticated cock, and the elephant should not be eaten.[6]

One should not eat the duck, the swan, the sparrow, the hawk, the parrot, the osprey, the red-leged partridge, the swallow, the crow, the wag-tail, the vulture, the owl, the ruddy-goose, the Bhāsa, the dogs, the boar, the jackal, the dove the locust, the cock, the lion, the tiger, the cat, the monkey, the donkey, the acquatics and the terrestrial animals.[7]

The flesh of an animal not sacrificed to God, should never be partaken of, according to the Garuḍa Purāna. The flesh of a carnivorous animal or of a sparrow, hawk (Dātyūha) or that of a dog, should never be eaten. The sin consequent on eating of flesh of the crane (Sārasa), the swan (Hamsa), the duck (Valāka, Vaka) the osprey (Kurara), the wag-tail, the deer, or the fish may be expiated by a three days' fast.[8]

[9]To conclude, the scriptures do not allow meat-eating ordinarily. Abstention from meat-eating was thought to be meritorious. A sage and

1. VDS XIV, 46-47 2. Ibid., XLV, 48 3. MS V, 11; ADS I, 7. 21 14 4 ADS I, 5.17.30, 31. 5. Ibid, I, 5.17.38. 6. AP. CLXVIII, 15-16. 7. PP. Ādi Khanda, Vol. I, LVI, 31-35. 8. GP. XCVII, 64, 69-72. 9. Vide Appendix V C 'Inedible flesh according to Buddhism' (Pali sources).

a student were to abstain from every kind of flesh. The remnants of the animal sacrifice were allowed to be eaten as a prasāda. Hīnayāna Buddhism allows meat-eating on the condition that one has no suspicion that it (meat) has been prepared specially for him.[1] Hewever, a person does not get any merit if he intentionally prepares meat for monks. Mahāyāna Buddhism prohibits meat-eating completely. Jainism is totally against meat-eating.

Even meat-eaters aie not free to take any kind of flesh that they like. Edible and inedible meat are to be distinguished by them. They also abstain from meat-eating on particular days.

1. Vide Appendix V A 'Meat-eating and Buddhism.'

CHAPTER IX

INDIVIDUAL AHIMSĀ & COMMUNITY AHIMSĀ

What is Individual Ahiṁsā

Ahiṁsā practised by monks, yogis, Śramaṇas and saints unconditionally, always and everywhere may be called individual ahiṁsā. An individual ahiṁsaka practises restraint in thought, word and deed to the best of his capacity. He remains silent and speaks only on the occasion of daily recitation of the Vedas begging for so much food only as will sustain his life.[1] A parivrājaka or a saṁyāsin is not to change his residence during rainy season,[2] so as not to cause death to insects and commit himsā. He is to restrain his eyes and action[3] so as not to speak injurious words. He shall not take parts of trees and plants except such as have become detached spontaneously.[4]

Haradatta, a commentator explains further and says that he shall not appropriate, i.e. take parts of fruits, leaves and the like which have not fallen off but he may take what has become detached spontaneously.[5]

A Saṁnyāsin is to give a promise of safety to all animate beings

According to Vasiṣṭha, he is to depart from his house giving a promise of safety from injury to all animate beings.[6] Ahiṁsā destroys enmity. That ascetic who wanders about at peace with all creatures has nothing to fear from any living being.[7] But he who becomes an ascetic and does not promise safety from injury to all beings is a cause of destruction.[8]

Ahiṁsā one of the rules for an ascetic

According to Baudhāyana, one of the rules for entering the order of ascetics is to promise not to injure any living being. The ascetic pours

1. ADS II, 9.21; MS. VI, 36; YS. III, 56-57. 2. GDS III, 13; BDS. II, 6.11.20. 3 Ibid, III, 17. 4. Ibid., III, 20. 5. Haradatta's Commentary on GDS. III, 20. 6. VS. IX, 1, Manu VI, 39; YS III, 61. 7 Ibid., IX, 2; Manu VI, 40. 8. VDS. IX, 3

as much water as will fill his joined palms and says—'I promise not to injure any living being.[1]

A Vānaprasthī and Ahimsā

A vānaprasthī is to wander about sustaining his life by roots, fruits, leaves and grass.[2] He too shall live in the end on what has become detached spontaneously.[3] Next he shall live on water, then on air, then on ether.[4]

According to Haradatta to live on ether means to eat nothing at all.

A Vānaprasthī does not perform animal sacrifice

A vānaprasthī offers rice instead of cakes mixed with meat in sacrifices.[5]

Flesh killed by carnivorous animals may be used by a vānaprasthī

According to Gautama, he may even use flesh of animals killed by carnivorous animals.[6] According to Haradatta 'baiṣka' means the flesh of an animal slain by a tiger or the like. He may use even that. The word 'even' implies blame. Hence this is a rule for times of distress and it must be understood that such food is to be eaten only on failure to procure roots and fruits and the like. Further, the commentator adds that the flesh of forbidden animals must be avoided.

A Vānaprasthī is not to step on the ploughed land

That a vānaprasthī is not to step on the ploughed land, is out of regard for the life of insects that must be living on the ploughed land.[7]

Two kinds of hermits

According to Baudhāyana, hermits in the wood are of two kinds.[8]

1. Those who cook food.
2. Those who do not cook food.

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1. BDS. II, 10 17 30, Vide II, 10.17.31 for restraint in speech. 2. ADS. II, 9.22 2; See GDS. I, 3.25. 3. Ibid., II, 9.22.3. 4. Ibid, II, 9.22.4; Manu VI, 4; YS III, 45 5 Ibid., II, 9.22.18. 6. GDS. I, 3.30. 7. Ibid., I, 3.30. 8. BDS. III, 3.3-4.

Types of those who cook food

Those who cook food are divided into five subdivisions—

(1) Those who eat everything which the forest produces.

(2) Those who live on unhusked grain (wild growing grain).

(3) Those who eat bulbs and roots.

(4) Those who eat fruits.

(5) Those who eat pot-herbs.

Those who eat everything which the forest produces, again are of two types[1]—

(1) They subsist on the forest produce generated by Indra.

(2) They subsist on that which has been generated from semen.

That which has been generated by Indra is the produce of lianas, shrubs, creepers and trees. They (hermits) fetch it, cook it, offer it to Agnihotra in the evening and the morning, feed ascetics, guests and students and eat the remainder.[2]

That which is generated from semen is the flesh of animals. These (animals) are slain by tigers, wolves, falcons and other carnivorous beasts. The hermits cook the flesh and eat the remnants after offering to gods and feeding students and guests.[3]

Types of the hermits who do not cook food

Thus, in time of distress, a hermit used to eat only the flesh of those animals that were slain by carnivorous beasts. Those who do not cook food are divided into five classes.[4]

1. Unmajjakas
2. Pravṛttāsins
3. Mukhenādayinaḥ
4. Toyāhāras
5. Vāyubhakṣas.

Among these, toyāhāras subsist on water only. Vāyubhakṣas (air-eaters) eat nothing. They live on air only.[5]

A hermit is not to injure even gadflies or gnats.[6]

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1. BDS. III, 3.3-4. 2. Ibid., III, 3-5. 3. Ibid., III, 3.6. 4. Ibid., III, 3 9. 5. Ibid., III, 3 10. 6. Ibid., III, 3.19.

An individual ahimsaka commits the least injury when he lives on air to maintain his life.

The world is the friend of an individual ahimsaka

No enemy exists for an individual ahimsaka except the person who is an embodiment of maliciousness but he cannot work out his plans of malignance due to the ahiṁsaka's all influencing, all-inspiring and the wide-spread love. He may try to do away with such a gem and source of goodness but before daring to do away with the life of ahimsā, he will bow in reverence to such a person. Such an asset to humanity will not die before his work is over in this world. The malignant will only be the cause of his death on account of his sin of maliciousness, to fall in the eyes of the world, even in the eyes of his nearest and dearest ones.

An individual ahimsaka awakens the moral consciousness of mankind

An individual ahimsaka creates an atmosphere of mutual trust, respect, fearlessness, frankness and piety. People coming in contact with such an individual feel bliss, freedom from confusion between faith and doubt, good and bad, right and wrong and gain an insurmountable and unshakeable faith in righteousness. Goodness and faith again revive and hold their sway on the majority. A true individual ahimsaka serves the greatest cause of humanity, awakening the moral consciousness of masses, that is the root of all progress whether economic, social or cultural. The economic and social progress are of no avail without moral foundation. A single individual may change the fate of the whole nation by living ahimsā. He becomes a treasure of a community, a repository of virtue, peace and love. A nation is proud of such an individual.

Community Ahimsā

Ahimsā practised by the member of a society conditioned by time place and person is called community Ahimsā.[1]

Lord Buddha's influence on mankind

Lord Buddha's practice of ahimsā influenced the Indian community from time to time. For example, in the kingdom of Aśoka, the Buddhist

1. Vide Appendix VI a (Community Ahimsa in Jainism).

conception of ahimsā was the foundation of justice, compassion, mutual co-operation, love and forgiveness.[1]

Rājataraṅgiṇī[2] and Ahiṃsā

In Kalhaṇa's Rājataraṅgiṇī we come across the king Jalauka, son of Aśoka, King Jalauka, while proceeding to Vijayeśvara, met a woman who asked him for food. King Jalauka promised to give her whatever food she wanted. The woman disclosed her desire for human flesh. The king had renounced killing of living beings. He permitted her to satisfy herself with the flesh of his (the king's) own body. Hearing this, the woman admired him saying that the king might be a Bodhisattva whose observance of vows was supported by absolute goodness and he showed a deep compassion towards living creatures.[3]

Maghavāhana and Ahiṃsā

In the third taraṅga of Rājataraṅgiṇī we meet king Maghavāhana. He tried to spread non-violence far and wide. His reign of thirty-four years was a reign of non-violence, compassion and mercifulness. He ordered not to kill any animal. Butchers and others were helped to gain livelihood from his own offers. He did not allow his subjects to sacrifice any living being even to propitiate the Goddess Durgā. Two times, he presented his own body to sacrifice for gods and goddesses but both the times Lord Varuṇa and Goddess Durgā stopped him from doing so.[4]

Thus, non-violence has guided the individuals and communities of India throughout her history.

Vegetarianism of to-day is out of regard for Ahiṃsā

In this age, numerous families in the plains of India are vegetarians out of regard for ahimsā. Those who do take meat also abstain from meat-eating on particular days, viz. on the eighth day, the fifteenth day, the fourteenth day, the eleventh day, or any other day of fasting. Some do not take meat even on sundays. People also abstain from meat-eating on the day of Saṃkrānti. Even in the present age, there may be some people who do not take meat for the sake of taste but only as 'prasāda' after having performed the animal sacrifice.

1. Vide Appendix VI b (Aśoka was inspired by Buddha etc.). 2. Reference has been made to Rājataraṅgiṇī which cannot be excluded from Indian thought. 3. RT. Taraṅga I, 131 and onwards. 4. Ibid., Taraṅga III.

In this atomic age, when the more a man tries to conquer nature the more does he find himself engrossed in hatred, suspicion and fear of war. India is trying to practise and preach the policy of non-interference and emphasise the ethical values. India's foreign policy is based on the famous five principles (Pañcaśīla) of international relationship that came into existence in the East at a time when the world wearied by tension and fear was seeking the ways to prevent the possibilities of the Third World War. Buddha's message inspires even today, after 2500 years. Mahatma Gandhi sacrificed his life for the sake of ahiṁsā. He won independence for India through non-violence and appealed to Indians to maintain it through non-violence.

Thus, ahimsā is a practicable virtue for both individuals as well as for communities. Individuals practise it on a bigger scale in the form of Mahāvrata, whereas the communities serve this principle in the form of anuvrata conditioned by time, place, etc.

CHAPTER X

CONCLUSION

Self-love compels love for others

Man loves his parents, wife, children and property for the sake of his own self. When a person extends this love to all, he sees his own self reflected in every person and object of the world. Realization of this oneness in the midst of diversity is the aim of human life. Ahimsā is a means to attain such realization.

Ahimsā and the art of life

The more a man dives deep into the art and mystery of life the more he finds himself willing to control his senses, to limit his desires so that he may not have to enjoy at the cost of others' necessities and comforts. Others' miseries become his own miseries and he takes their happiness for his own happiness.

A true Ahimsaka's scope of Ahimsā

A true ahimsaka tries not to injure anyone in body, word and thought. He does not wish harm to others even in thought. He subdues anger, lust, greed, pride and attachment. He is expected to love him who has caused injury to him (the ahimsaka). He is not only to abstain from himsā but he is also to serve the cause of ahimsā by helping the needy, by having devotion towards those who are an abode of Divinity, by selfless love towards all whether human life or sub-human life, towards those who have no one to look after, by being indifferent towards those who are bent upon practising evil.

Ahimsā and man's imperfection

Man an imperfect being as he is, cannot practise ahimsā completely. No action can be unmixed in this mixed world of good and bad. Kṛṣṇa-karma (evil action) cannot be totally evil. It will have some good in it. Śukla karma (good action) will have some evil in it. Goodness in an evil action will reduce the amount of sin, badness in a good action will

reduce the amount of merit. An ahiṁsaka has to choose between lesser himsā and greater himsā. Sometimes so called himsā is the true form of ahimsā. If a mother refuses to give money to her child in order to train it in good manners, she does not commit himsā, even though the child may take it ill.

Ahimsā does not mean running away from the world

Ahimsā does not mean to escape from the world since himsā clings to man at every step. A practical idealist knows and realizes that he owes the highest debt to man, his fellow being. No doubt, he has to have regard for every living being, but he is to start with man, the highest of all creatures endowed with reason and discrimination. He may care for ants, bugs and the like but the test of his ahimsā lies in being selfless, pure, straightforward, patient, perserverant, sympathetic and happy to see others happy. In his practice of ahiṁsā, a man is to have infinite tolerance and energy to suffer silently but at the same time he is not to submit to evil. He is to attain his objective without offending others. Self-suffering is the best weapon to fight the battle of life with whole soul against the evil but an ahiṁsaka is not to hate the evil-doer. Man is a combination of good and evil but an ahimsaka's duty is to perfect himself in goodness and conquer evil completely.

The practice of ahiṁsā necessitates the practice of other virtues

An ahiṁsaka has to practise all the restraints and observances. Truth helps him in understanding the facts as they are, in the development of straightforwardness and sincerity. The practice of non-stealing prevents one from harming others. Celibacy preserves energy and enables to overcome temptations and gain knowledge and wisdom. Non-possession helps in conquering greed and giving away to the needy what is not required by the possessor. Purity does away with the dirt of body and surroundings and above all, this observance helps in the purification of mind. Contentment makes a man satisfy himself with whatever little he has got and he gives an opportunity to those who are not satisfied with little or even have not that little also in their possession. Austerity gains control on senses. Self-study helps in developing discrimination and in having wider knowledge. Surrender to God results in the development of concentration. A concentrated mind is more able to understand the

pros and cons of ahiṁsā, its virtues and demerits of hiṁsā. In a word, all these virtues aim at not harming others and at attaining the purity of mind.

Digvrata, Deśa-vrata in Jainism and modern man

Ahiṁsā is the cream of Jainism. It is a pivot round which go all other practices. It is a must-follow principle both for householders as well as for monks, but so far as digvrata and deśa-vrata are concerned, these cannot be practised in modern era when man is trying to come nearer to man, when he has begun to think in international terms. He cannot afford to go within a restricted aıea when he feels the necessity of going abroad to train himself in which he is untrained, to learn and teach and to give and take. To give food in a fresh leaf or to cover food with a fresh leaf is transgression of Atithisaṁvibhāgavrata, for a fresh leaf is supposed to have life. The practice of ahiṁsā to such an extent seems impracticable. Let a man first practise selflessness, forgiveness, compassion and contribute to peace in society, country and the world at large. Let him have regard for the highest life in the world and he can have regard for one-sensed life in due course of time.[1]

The Practice of ahiṁsā in different periods of time

Although seeds of ahimsā are found as early as Saṁhitās, yet we find difference in its practice from time to time. Animals were offered in sacrifices in the age of Saṁhitās, the smṛtis, the Epics, the Purāṇas and the Tantras. Sacrificers had faith in the power of Vedic mantras which when uttered would change ordinary hiṁsā into ahiṁsā. The animal was sacrified with the faith that the sacrificed animal would attain heaven and propitiate gods. Besides the sacrificer would gain the favour of gods and attain pıosperity. In the Upaniṣads, the sacrifice of animals has been replaced by the sacrifice of sensual pleasures. Ahiṁsā, uprightness and almsgiving serve as gifts to priests.

The sacrifice of animals ıs not worthwhile. Man cannot create life, he cannot have the right to deprive an anımal of its life. Jainism and Buddhism raised their voice against the sacrifice of innocent dumb animals. If animals go to heaven, when offered in sacrifice, why not to sacrifice

1. Vıde Appeddıx VII (Prākṛta sources) 'Mendicants and Ahiṁsā in Jainism.'

one's own nearest and dearest ones to send them to heaven. The modern age is rightly against such sacrifices. The best sacrifice is the sacrifice of senses on the altar of self-control and non-injury to any creature whatsoever. A man of self-control can meditate on the Supreme Power and identify his real self with all. He who identifies himself with others, cannot injure others since to injure others means to injure his own self. Moreover we do find instances where sacrifices with the offering of seeds have been sanctioned. King Vasu went to Pātāla, when he said that the Vedas sanctioned animal sacrifice. According to some Purāṇas the animal sacrifice originated only as a duty in distress and as such its performance is not obligatory.

Ahiṁsā does not justify meat-eating

Meat-eating prevailed in ancient days. However, its prevalence in ancient days is no justification for meat-eating. The scriptures do not justify meat-eating in reality. Abstention from meat-eating was thought to be a meritorious achievement. Food is taken to maintain one's body so as to be able to work out the highest aim, it is not to satisfy the palate or nourish the taste. Food has its effect on mind and animal food arouses animality in man. A pure mind is quick in discrimination and control of desires and of senses. Animal food stands in the way of marching towards the goal of self-realization when a man finds all in his ownself and his own self in all. This realization puts a check on such thoughts that may be harmful to others and such words and actions that hurt others.

Meat-eating is not necessary even from the view-point of health. Today in India, there are numerous examples of vegetarian families who enjoy a better health than non-vegetarians.

Ahiṁsā and the ruling power

Ahiṁsā never means submission to weakness or to slavery. It never means to give in to those who want to dominate. Ahiṁsā does not mean to be a yes-man. It means to forgive inspite of having strength to punish. What is the duty of a man keen to practise ahiṁsā while holding the destiny of the people of his country, when the wicked trouble his countrymen so much so that they prove to be a nuisance to the country? What is he to do when attacked by the other country with weapons? The principle of ahiṁsā makes it incumbent upon the person at the

helm of affairs to kill the vicious for the advancement of his country and people, for the wicked is punished only to protect people from plunder, destruction and affliction and not out of any self-interest. However, such a violent step should be taken only as the last resort by a votary of ahimsā when all other possible means fail and are exhausted.

Ahimsā and spirituality

Ahimsā and spirituality are the two sides of one coin. A hermit lives on air only or there are some who live on what has fallen spontaneously from the trees. He who decides to live on air has ahimsā as his food.

Faith in the virtue of Ahimsā and its practice in daily life is an achievement

An ahimsaka in his daily life does not blame circumstances for his impediments or failures, his virtue of ahimsā enables him to make circumstances subservient to himself. He always judges his own self and has no time to judge others. For him, impediments become conditions for the development of his integrated personality. Ahimsā refines and purifies an ahimsaka, facilitates his development, blesses his essential material and all spiritual aspirations and finally prepares him for a happy exit from this world of troubles and tribulations. This principle regulates an ahimsaka's life in all its aspects, makes him self-reliant and becomes a source of his happiness.

One true ahimsaka is a boon in a home. Society can improve if it has a number of such ahimsakas who have dedicated their self interest for social progress and welfare. Ahimsā is the foundation of the stability and happiness of social groups and family life. A nation would be an ideal nation if it is led by a selfless man who is in possession of virtue like non-violence. There would be no international problems if every nation would be loyal in the practice of ahimsā. One non-violent Gandhi changed the fate of India and became an example for the posterity. One Aśoka made his countrymen walk on the path of compassion and forgiveness towards men and animals. Virtues like ahimsā require strength of quality and not of quantity to win and conquer himsā and evil.

Prospects

Virtues are the expression of a true human being. Ahimsā is the expression of the spiritual unity of all life. It means to love all, to appeal

to the opponent's head and heart by self-suffering. Self imposed sufferings melt the heart of an opponent and raise the differences between man and man to a moral level. Ahiṁsā is the basis of human welfare. It (ahiṁsā) regulates domestic, social, economic, religious, national and international relations. Man may change, but Truth is eternal and does not change. The moral laws are means to know It (Truth). Science may widen its boundaries but Truth will not perish. Man has begun to seek a way out. He can no more tolerate the domination of greed and ignorance. A votary of ahiṁsā has to spread his gospel by sincerely living upto his principle and exhibit its beauties in his life. That is the best way of propagation. Ahiṁsā is the root of temporal and spiritual development. Mankind has to practise the law of ahiṁsā for its growth or it will perish.

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APPENDIX-I

Four noble truths

After attaining self-realization, Buddha became convinced of four noble truths. (1) Suffering (Duḥkha), (2) Origin of suffering (Duḥkha-samudaya), (3) Cessation of suffering (Duḥkhassa ca atikamam), (4) Path to cessation of suffering (Duḥkhupsamagaminam) i. e. the famous noble eightfod path.

The reality concerning suffering is as follows—' Birth is painful, old age is painful. Not to obtain what one desires also is painful. In short five aggregates are painful.[1] Five aggregates are—Material body (Rūpa), feeling (Vedanā), Perception (Saññā), will (Saṃkhāra) and consciousness (Viññāna).[2]

Causes of suffering

To cling to pleasures that are important is the main cause of suffering. Lord Buddha asked his disciple if that which was transcient could be pleasant or painful and disciple replied that transcient things could only be painful.[3] Since desires are impermanent, these cause suffering. Desires spring out of ignorance. On the cessation of ignorance desires also cease. Ignorance and desires go side by side. On the attainment of knowledge, desires vanish and suffering is done away with. Worldly desires are not worthy of being sought after. When sought after, these desires are not satisfied and when not sought after they follow. The fourth truth brings forward the noble eightfold path.

Karma and rebirth

Buddhism believes in the law of karma and rebirth. The difference in the intellect, prudence, health, character and circumstances of men is through a difference in Karmas of men.[4]

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1. Ma.P.S., Dn. XXII. 2. Ab S. Pt. VII, B (Trans. Compendium of Philosophy) by Mrs. Rhys David, p. 182. 3. Ma.N. III, 19. 4. Ibid., III, 203.

Good Karmas (deeds) result in rewards. A man desirous of having a virtuous life is to perform good deeds to get a reward in the form of virtue.

Conception of soul according to Buddhism

Lord Buddha when asked about soul by potthapāda, replied that was a question on which he had expressed no opinion, for the question was not calculated to profit, not concerned with the norm (dhamma), it did not redound even to the elements of right conduct, detachment, purification from lusts, quietitude, tranquillisation of heart, real knowledge, insight, nor to nirvāṇa.[1]

In the Vinaya Pitaka the Blessed one told the five Bhiksus that neither rūpa (body), nor vedanā (sensation), nor saññā (perception), nor Samkhāras (will), nor Viññāna (consciousness) was self.[2] T. W. Rhys Davids and H. Oldenberg add a note in their translations of the Vinaya Piṭaka clarifying the idea that the above discourse of Buddha which is frequently called Anattalakkhana Sutta (Sutta of not having the sign of self) shows the perishable nature of five Khandhas and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.[3]

According to Nāgasena of Milinda pañho there is no soul involved in the matter.[4] Nāgasena gives an example of a chariot. Just as a chariot consists of pole, axle, yoke, ropes, spokes, wheels, etc. similarly a human being is a combination of rūpa (form), vedanā (sensation), saññā (perception), Samkhāra (will) and Viññāna (consciousness).[5] Now the question may arise how then rebirth takes place? Buddhism replies that just as a lamp is lit as a burning lamp, there is no transmigration of the burning flame, similarly man reincarnates without transmigration. Just as a boy learns a verse from his teacher without being transmigrated

1. Dn. Vol. I, Potthapāda Sutta, IX, 27-28, edited by T. W. Rhys Davids and J. E. Carpenter (Translation from sacred Books of the Buddhists, Part I, Vol. I, p. 254 (1899). 2 Vi.P. Vol I, edited by H. Oldenberg 1.6, 38-41 (vide trans. from S B E, Vol. XIII, 1 6, 38-41). 3 S.B.E. Vol. XIII, p. 100. 4. Mi.P. edited by R. D. Vadekar, 1940, II Lakhanpanho (1), Book II (1), Translation from the S B E Vol. XXXV (Translated by T. W. Rhys Davids) 5. Mi.P. II, Lakhanpanho (3-4) S.B.E., XXXV, p. 44.

from the latter to the former, similarly rebirth takes places without transmigration [1] Just as a mango is set in the ground and is reborn in the mangoes of the tree that grows from the seed of the rotten mango set in the ground and there is no transmigration of a mango soul but only a reconstruction of its form, similarly man reincarnates without transmigration.

According to Milinda Pañho name and form are reborn. But even that name and form are not one and the same 'By one name and form deeds are done and by that karma another name and form are reborn. This new name and form are the result of the first name and form and therefore carry pure or impure deeds with them.[2]

Thus according to Buddhist conception of life, ahimsā plays an important part. It (non-injury to creatures) helps man in getting free from the fetters of rebirth and attain nirvāṇa.

APPENDIX-II 'A'

A commentator describes pramāda of eight types[1]—

1. Ajñāna (Want of true knowledge)
2. Samśaya (Doubt)
3. Viparyaya (Perversion)
4. Rāga (Attachment)
5. Dveṣa (Hatred)
6. Smrti Bhramśa (Loss of memory)
7. Yoga Duṣpraṇidhāna (Absence of loyalty)
8. Dharmanādara (Indifference of Dharma).

To overcome these eight forms of pramāda and refrain from taking life is called ahimsā. Ahimsā means to abstain from destroying life at any time and under any circumstances throughout life.[3]

APPENDIX-II 'B'

According to the sthānaṅga sūtra, separation of the ten vitalities is himsā.[4]

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1. Mi.P. III, 13 S B E. XXXV, III, 5; Vide also Mi.P. II (40) Translation S.B E Vol. XXXV, II (54-57). 2. Ibid., III, 13; S.B.E. Vol. XXXV, III (71-72). 3. Vide A.R. Vol. I, p. 872. 4. St.S. Ist Adhyāya 'Ajīva Dharma'.

APPENDIX—II 'C'

Usefulness of Ahimsā

Ahimsā serves as an island. Just as an island is the only refuge of those who being drowned in the deep ocean, are attacked by terrible animals of the deep and tossed by great waves, similarly the virtue of ahimsā is the refuge of those who tormented by worldly desires, separations and meetings, pass through the agonies of mind and are in search of some solace.[1]

Ahimsā is like a lamp that brings out its practisers and believers from the darkness of ignorance, clears and enlightens their intellect and wisdom just as a lamp enlightens darkness and provides light to him, who was lost in darkness, groping for light.

Ahimsā serves as protection.[2] It lessens nay, destroys fear, creates confidence and trust in each other and finishes the scope for ill will, hatred and jealousy. A practiser of ahimsā protects himself and others from adversities that becomes unavoidable when mistrust and its accessories prevail. Ahimsā is a refuge, a treasure, position, strength and salvation itself.[3]

A wise man on account of having true knowledge is disgusted to see the futility of worldly desires and pleasures. He knows the power of Ahimsā and practises the same. Ahimsā becomes his refuge, a treasure that he pursues and struggles in order to attain it. A practiser of ahimsā is sought after by welfare. Being in possession of welfare, an ahiṁsaka owns a certain position, a status that creates self-confidence and fearlessness.

Ahimsā is the best means of getting liberation. When the means to an end are right and used sincerely, the end is not far and sure to be accessible soon. Ahimsā is bliss and hence health-giving. It is an intense concentration, hence equality and oneness,[4] for nothing but oneness comes into existence during concentration. Ahimsā is the other name for peace, since it is opposite to ill-will that is the root of himsā and disturbance of mind.

Ahimsā is fame, for an ahimsaka befriends all, becomes a source to put down the malignant forces and brings unity of hearts in the midst of

1. Pr S., Ist Sa.D. 23rd verse. 2. Ibid , 23rd verse. 3. Ibid., 23rd verse.
4. Ibid., 23rd verse.

diversity and thereby he becomes familiar with all. Ahiṁsā is the lustre that attracts all and invites other's affection. It is a satisfaction for it satisfies all. It is a sacred knowledge taking us from unreality to reality.

Ahimsā is mercy, for a merciful man cannot do away with a life. It is freedom, for it sets free from the bondage of body. It is control of anger.[1] Anger is the root of himsā.

Ahimsā is the greatest of dharmas. It serves all equally. It is enlightenment, for, by its practice all-knowing dharma is attained. It is compassion. It is intellect for it brings success and not failure, only the practiser needs to be patient. It is steadiness.[1] Steadiness, perseverence and forbearance are essential for a man of ahiṁsā to fight with impatience and 'tit for tat' mentality.

Primary qualities of an ahiṁsaka

When impatience is resisted with patience, one weakens impatience, otherwise one only strengthens it. An ahiṁsaka's primary qualities are tolerance, generosity, and firm determination, come what may.

Ahimsā is prosperity.[2] It brings and develops prosperity. It pleases others and is pleasant in the long run. It is conducive to goodness to others. It is purification.[3] It is a means to destroy sins and it purifies the beings.

Since it makes its practisers equipped with knowledge, it is an acquisition. It is a distinguished philosophy. It is auspiciousness and destroyer of evil. It is bliss,[4] for it gives rise to inner joy. It is a possession including all that is worth possessing. It is perfection[5] since all the requisites of perfection are connected with it. It is destroyer of actions, for an ahimsaka works only for the sake of work and does not worry for fruits. It does not mean that a worker disinterested in fruit is lethargic. He is more skilful in action.

Ahiṁsā is an abode of perfected ones

Ahiṁsā is an abode of perfected ones, for perfected ones are established in ahimsā. Ahiṁsā is good and auspicious inclination. It is good conduct, an abode of good and upright behaviour.[6] It is control of

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1. Pr.S., Ist Sa.D 23rd verse 2. Ibid., 23rd verse. 3. Ibid., 23rd verse. 4. Ibid., 23rd verse. 5. Ibid., 23rdverse. 6. Ibid., 23rd verse.

evil thoughts. It is contraction and elevation. Its practice is to perform sacrifices. It is charity of fearlessness, since it purifies mind and actions.

Ahimsā is absence of pestilence. It is utmost purity—outward and inward. Outward purity means to purify body with water. Inward purity means to purify the mind, by speaking truth, practising self-control and compassion towards all creatures. It means performance of penance. Ahimsā, as said above is the pure lustre.[1]

APPENDIX—II 'D'

Jainas regard ahiṁsā as the divine spirit.[2]

APPENDIX—II 'E'

Types of Himsā

According to Jainism, himsā is of four types[3]—

1. Dravya Hiṁsā (Actual Hiṁsā)
2. Bhāva Hiṁsā (Spiritual Hiṁsā)
3. Dravya Himsā and Bhāva Hiṁsā (Actual and Spiritual Hiṁsā)
4. Neither Dravya nor Bhāva Himsā.

1. *Dravya Hiṁsā*—Himsā committed accidentally, is called 'Dravya Hiṁsā'. A man going on by the roadside when suddenly puts his foot on a tiny insect and kills it in spite of his wish not to have done so, it is called 'Dravya Hiṁsā'.

2. *Bhāva Himsā*—If a man walking in the dark, takes rope for a snake and strikes it with his sword (though there is no snake), it is called spiritual hiṁsā, for he may not practically kill a snake but the motive to kill practically resides in his mind.

3. *Dravya and Bhāva Hiṁsā*—A fisherman intends to catch a fish and kills it for his livelihood. He actually catches and kills. This is called Dravya and Bhāva Hiṁsā.

4. *Neither Dravya nor Bhāva Hiṁsā*—If a man does not intend to kill a creature in practice also, he is cautious not to commit any type of himsā and becomes successful in not destroying any creature, he is away from both Dravya and Bhāva Himsā (Actual and Spiritual Hiṁsā).

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1. Pr.S, Ist Sa.D. 23rd verse. 2. Ibid., 23rd verse. 3. Vide A.R. p. 1231, Vol. VII.

Himsā of several types

In addition to these, himsā can be of several types. Himsā committed in thought, word and deed by a man himself is called 'kṛta' (done by a man himself), when others are caused to do it in thought, word and deed, it is known as 'kārita', when himsā committed by others is approved, it is called 'anumodita.'[1]

APPENDIX—II 'F'

Definition of houseless monk

One who is sincere (Rjukrt, Ujjukade in pāli) and is not deceitful (Amāyam Karvāṇno, Amāyaṁ Kuvamānne in pāli), is called houseless[2] The great vow is meant for such monks of true renunciation, who are to walk on the edge of the sword. 'Ahimsā Paramo Dharmaḥ' holds quite true in case of those faithful and sincere monks who have dedicated their lives to the cause of ahimsā. A true monk controls thought, word and deed. The types of ahimsā mentioned already are practised by him in their fullest form. He keeps himself away from Himsā. He does not take food at night.[3]

A monk does not injure a living being even with one sense, like living beings in water, fire, earth, and vegetables. He who injures these living beings, does not comprehend and renounce the sinful acts[4] A self-controlled and a careful man should not dig into or scratch the ground, slope, stone, or a clod by three kinds of action (himself, or by others or by approval). He should not sit on the ground and on a dusty seat, but only after he has wiped it. When the body is wet, he should neither wipe nor rub it. Having become aware that it is wet he should not touch it.[5]

Water has been declared to be a living matter for monks.[6] A monk is to use water after straining it[7] He should not use unboiled water, nor

1. St.S., Part I, Adhyayana I, 48, 49 (with the commentary of Abhaya Deva Sūri). 2. Ā.S.D., Adhyayana I, Uddeśya 3, Sūtra 1, (S B.E. XXII, 1.3.1). 3. Vide Types of Ahiṁsā (Trans. S.B.E. XXII, I, I, 2.6, 1-1, 3.7, 1.1.4.7, 1.1.5.7, 1.1.5.6, 1.1.7.6. 4. A.S D, Adhyayana 1, Uddeśya 2 6 (Last Sūtras of each Uddeśya) 5. Da.S, 8th Adhyayana 2-8. 6. Ā.S.D., Adhyayana 1, Uddeśya 3, p. 22 (S.B.E., Vol. XXII, I.I.3.7). 7. Ibid., Adhyayana 1, Uddeśya 3, p. 22)S.B E., Vol. XXII, I.I.3.7)

hail, nor snow. He may accept warm water which is pure according to Dasaveyaliya Sutta, for it has been boiled.[1]

Development of balanced mind and calmness by the practice of ahiṁsā

A monk bears the injury from others with patience, and does not injure in return.[2] 'Forgive and forget' is the rule of his life so far as the harm, that he is subjected to by others is concerned. This results in the development of calmness, a balanced mind, indifference to evil, nobility and freedom from malice. A man of such development does influence others who also develop the tendency towards ahimsā.

A monk by virtue of ahiṁsā, the refuge of all

An embodiment of ahiṁsā, a great sage becomes the refuge of all types of afflicted creatures, proves to be their nearest and dearest and is to them like that island that is never covered with water.[3]

A Śamita

A monk is not to accept from the householder all that involves injury to living beings. He does not swerve from his position even though the animals and insects destroy his body. Such a monk is called Śamita. Sinful actions quit such a monk like that raised ground that is quitted by water.[4] Having knowledge of killing, a man controls himself and does not kill.[5]

A Śramaṇa is not allowed to hurt even seeds and sprouts.[6] He who may do so is a bad Śramaṇa lacking self-control. According to Daśaveyāliya Sutta, a monk should not cut off a blade of grass or a tree, nor the fruit or root of any living plant, he should not even think of obtaining unprepared seeds of any kind. Non-violent towards all beings he should consider the world in its manifold appearance.[7] He should sit, stand or lay down as a merciful man towards all beings after having become acquainted with eight subtle things, namely moisture, minute blossoms,

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1. Da.S., 8th Adhyayana 7th verse. 2. A.S.D., Adhyayana 5, Uddeśya 2, pp 130-131 (S.B.E., Vol XXII, 1.5.2 2.3) 3. Ibid, Adhyayana 6, Uddeśya 5, pp 182-183 (S.B.E, Vol. XXII, I. 6., 5 4). 4. U.S. with the commentary of Kamalasaṁyamopadhyaya 8th Adhyayana, 9th verse S.B E., XLV, Lecture 8, 9th Śloka. 5. Ā.S.D, Adhyayana 5, Uddeśya 3, p. 136-137 6. U.S, Adhyayana 17, 6th Śloka (S.B E., XLV, p. 78, 6th Śloka) 7. Da.S., 8th Adhyayana, 10th & 12th verse.

animalcules, dust (as found in cracks), mould, seeds (indistinguishable), plants and eighty eggs (of insects).[1]

A monk or nun should not walk, stand sit or lie down on seed-grains, seed-buds, plants in process of development or on layers of these, if they should be living or on their (wooden) supports, if they should be inhabited by worms.[2]

As said already a monk or a nun should inspect and wipe hands, feet, arms, legs, belly, head, garment, bowl, cloth. hand-brush, broom, dust brushes, stick, bench, stool, bed, straw or any other utensil and softly remove any worm, insect, louse or ant (found on it). It should not be brushed away rudely.[3]

He who walks (stands, sits, lies down, eats and speaks) carelessly, will hurt living beings. He is bound by evil karman that is his true reward.[4]

A true Brāhmaṇa

He is a true Brāhmaṇa[5] in Jainism who does not hurt living being even in thought. Nirvāṇa is in the hands of such a person.[5] In that case he need not be a Bıāhmaṇa by birth.[6]

APPENDIX—II 'G'

Ahimsā is the keynote of Jaina Dharma. According to Jainism the best word to begin with is Dharma. Dharma consists of non-violence, self-control, and asceticism. Even the gods revere him who is non-violent, self-controlled and lives the life of asceticism for that is true Dharma.[7]

APPENDIX—II 'H'

Jaina ascetics will not eat vegetables so for as they have any trace of life left in them (vegetables).[8]

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1. Da.S , 8th Adhyayana, 13-15 (Verse). 2. Ibid., 4th Adhyayana, 11th verse. 3. Ibid., 4th Adhyayana, 12th verse. 4. Ibid., 4th Adhyayana, 1-7. 5. U.S., Adhyāya 25, 23rd Śloka (S.B.E. XLV, p. 139, 23rd Śloka). 6. S.K.S., Uddeśya 4, 20th verse (S.B E., XLV, p. 271, 20th verse). 7. Da.S., 1st Adhyayana, 1st Śloka. 8. Ā.S. (S.B.E., Vol. XXII, II, 1-7, 8th also.

APPENDIX—III 'A'

What is Ahimsā ?

Ahimsā according to Buddhism means not to be violent in word, deed, or thought, not to do injury to others in these three ways.[1]

APPENDIX—III 'B'

Hatred, the root cause of himsā

Hatred is the root cause of Himsā. It provokes man to cut the throat of another man and yet leaves him unsatiated. Darkness and gloom encircle a person who hates, but if he is determined not to hate, hate slips from him like palmfruit from the stalk.[2]

APPENDIX—III 'C'

Spoken words should be kind, truthful and not insulting [3]

APPENDIX—III 'D'

Ahiṁsā teaches to treat all alike

Ahiṁsā demands of its practisers equal treatment for all alike, whether friend or foe. Lord Buddha behaved alike with a robber Āṅgulimāla, with Devadatta who tried to murder him and with his only son Rāhula.[4]

Ahimsā in Buddha changed a bandit into an almsman

His ahiṁsā turned a bandit, Āṅgulimāla into an almsman. Once the Lord was staying at Sāvatthi in Jeta's grove, in Anāthapiṇḍika's pleasure-garden. There was in the realm, conquexed by Pāsendi, the king of Kosala, a robber named Āṅgulimāla, a ruffian, whose hands were red with blood, who was always killing and wounding and showed no mercy to any creature. Because of him what had formerly been villages were villages no more, what had been townships were townships no more and what had been countrysides were countrysides, no more. From every human being whom he slew, he took finger to make for himself a necklace and got the name Āṅgulimāla i. e. a person wearing a necklace of fingers.

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1 S.NI., Part I, B.S., VII, 1.6. 2. I.R.S M S., 88.4.9, p. 72. 3 Su NI., 451-453. 4. Mi.P. edtd. R. D. Vadekar, p. 401 (Vide S B.E., Vol. XXXVI, p. 355).

In an early morning, the Lord after returning from the city set out on his journey to find the robber Āṅgulimāla. Seeing him journeying on that side, goatherds, ploughmen and wayfarers called out— Do not go that way recluse: It will take you to robber Āṅgulimāla, a ruffian'. Even a band of ten, twenty, thirty or forty people used to fall into the robber's hands.

The Lord held on his way without a word, even being warned three times by the goatherds. From some way off, the robber saw the Lord coming and marvelled exceedingly that where even company of ten to fifty travellers, all fell into his hands, this solitary recluse should seem to be facing his way all alone. The robber, armed with sword and buckler and with his bow and quiver, followed upto Lord's trail.

The Lord manifested his psychic powers. While, he himself was proceeding at his wanted pace, the robber for all his efforts could not catch him up. He thought—'It is wonderful : I could always overtake an elephant, horse, carriage or deer when going on full speed, and here I am unable, despite all my efforts, to overtake this recluse which he proceeds at his wanted pace'. He stopped and shouted the Lord to stop. "I have stopped Āṅgulimāla, you stop too", said the Lord.

Āṅgulimāla thought 'These recluses speak truth and are true to their words, yet here is this recluse, who, while he still walks on, says that he has stopped and bids me stop too. I had better ask him. The robber addressed the Lord in these lines—'You, who profess to stop, still march ahead, I, who have stopped, am told by you, I have not. Explain, how you have stopped and I have not'.

The reply of the Lord was—'Yes, I have stopped, for I never do violence to any. You still destroy life. Thus, I have stopped and you have not.' The robber said—'At least your hallowed utterance makes me renounce evil deeds for ever'. The robber craved admission to the Buddhahood the Buddha, the compassionate sage, the guide said—'Almsman, follow me.' The robber since then became an almsman on that summons.[1]

1. Ma.NI. edited by Chalmers, Vol. II, p. 97 (Āṅ.S.), Vide translation in S.B.B., Further Dialogues of Buddha, Vol. II, Āṅ.S.

Thus a thorough robber was changed into an almsman by an incarnate of ahimsā.

Fourfold restraint

Restraint of the fourfold watch wins austerity of the topmost for an ascetic. The first restraint is not to inflict injury on any living thing, not to cause injury to be inflicted on any living thing, not to approve thereof. This helps one in becoming self-restrained. Putting away the hankering after the world, he abides with unhankering heart and purifies his mind of covetousness. Putting away the canker of ill-will, he abides with heart, free from enmity, benevolent and compassionate towards every living being and purifies his mind of malevolence.[1]

Result of practising ahiṁsā

According to Dīgha Nikāya, if a human being refrains from the taking of life and lays the scourge and the sword, behaves gently, compassionately, mersifully and friendly to all living creatures, then he accumulates good karmas, and by the means and abundance thereof, is reborn after death, in a bright and blessed world Deceasing thence and attaining life, he acquires these three marks of a Superman—he has projecting heels, long fingers and toes, and as to his limbs he is firmly straight.

Endowed with these marks, if he dwells in the house, he becomes a monarch. He is longlived, has no enemy who can take his life in that interval. If he renounces home, he becomes Supreme Buddha. He is long-lived, has no enemy, no recluse, Brāhmana, deva, Mara or anyone in this world in that interval to take his life.[2]

Result of the desire of friendship with all

If a human being is sincerely desirous of friendship with and goodwill of all, if he understands that all men are alike, if he respects everybody's rights and judges—this one deserves this and that one deserves again that—he by doing that and by the accumulation of such Karma, is reborn in a bright and blessed world. Deceasing thence and attaining life, he has two marks of a superman, i. e. his proportions have the

1. Dn. edited by I. E Carpenter, 1911, Vol. II, p 48, U.S.S. (Vide translation S.B.E., Vol IV, Part III, p. 43. 2. Ibid., Vol. III, L.S, p. 149 (S.B.E., Part III, Vol. IV, p. 142ff.).

symmetry of the banyan tree and standing without bending, he can touch and rub his knees with both hands.[1]

If a human being acquires the habit of harming no creature either by hand, scourge or sword, he by doing and by accumulating karma, by the mass and abundance thereof, is reborn in a bright and blessed world. Deceasing thence and attaining the world, he has the mark of a superman i. e. his taste is supremely acute, of anything at the tip of the tongue, sensations of taste are produced in the throat and are diffused everywhere.

Endowed with the mark, if he dwells in the house, he becomes monarch. He experiences little of illness or suffering, he is possessed of good digestion and of equitable temperature, neither too hot nor too cold. If he renounces home, he turns into a Buddha with above qualities of a monarch and besides has patience in exertion [2]

Ahiṁsā, the first virtue of a disciple

Destruction of life is the first vice that a disciple has to put away.[3]

Ahiṁsā and Asteya better than alms giving etc.

A man with trusting heart observes the precepts—abstinence from destroying life, abstinence from taking what has not been given, his is a sacrifice better than perpetual alms, better than the gift of dwelling places, better than accepting guidance.[4]

Ahiṁsā an essential characteristic of Bhikṣu

Ahiṁsā is an essential characteristic of a Bhikṣu who is to abandon the killing of living things. He is ashamed of violence and full of mercy. He behaves compassionately and kindly to all creatures that have life.[5]

Ahiṁsā is right violence is wrong

Describing what is right and what is wrong, it is said in Majjhima Nikāya, that killing and harmfulness are wrong. Its roots are greed,

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1. Dn., Vol. III; La.S., p. 154 (S.B.B., Part III, Vol. IV, p. 48). 2. Dn., Vol. III, La.S., p. 166 (S.B.B., Part III, Vol. IV, p. 156). 3. Dn., SI.S., p. 181 (S.B.B., Part III, Vol. IV, p. 174). 4. Dn., Vol. I, p. 146, Kū.S. (S.B.B., p. 182, Part I, Vol. II). 5. Dn., Vol. I, p. 62, Sāmañña Phala Sutta (S.B.B., Part I, Vol. II, p. 78).

hate and delusion. The root of right is freedom from greed, hate and delusion.[1] By growing in loving kindness, vexation passes away.[2]

Good man and bad man

Distinguishing a good man from a bad man, the Lord says—'A bad man is malevolent in thoughts to both i. e. to himself and to others. He is a liar, violent in language (bad in speech) and a slayer or robber (bad in doings). Good man is quite opposite to it.[3]

Abstention from slaying and harming in word, deed and thought makes wrong dispositions wane and right dispositions waxapace.[4]

Results of Himsā

If a man persists in merciless deeds of slaughter, he is born in purgatory and if born as a human being, his life is short. Such a man or woman assaults others with fist or clod, cudgel or sword, brings that person to misery or to woe. If reborn, he is always ailing, whereas an abstainer enjoys a good health.[5]

APPENDIXI—II 'E'

Gods and men honour a man of ahimsā.[6]

APPENDIX—III 'F'

Ahiṁsā includes all virtues

A man of ahimsā and self-control, is all that is good and great in this world. Ahimsā makes a man virtuous, the crown of creatures. A man of ahimsā becomes a source of attraction to the people, who engrossed in worldly pleasures appreciate and admire his valour, courage and deeds, but ignorance leaves them satisfied only with admiration of the Ahimsaka and after that they become again lost in the worldly pleasures and fail to follow the example in practice.

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1. Ma.NI., Vol I, S.D.S., p. 47 (S.B.B., Part IV, Vol. I, p. 489). 2. Ibid., Vol. I, M R.O.S., p 424 (S.B B., p 424). 3 Ibid., Vol. III, Cū.P S, p. 21 (S B B. Vol. II, p. 167). 4. Ibid., Vol. III, pp. 146-50 (S.B.B, Vol. II, p 180, Sevitabha, Asevitabha Sutta). 5. Ibid., Vol. III, pp 203-204 (S.B.B., Cū.V S., Vol. II). 6. Ittivuttaka Edited by Rāhula Sāṅkṛtyāyana, p. 87 (Vide translation in Minor anthologies in pāli cannon by F. L. Woodward, p. 189).

Moral virtues are throughout mentioned in the preachings of Buddha. These virtues are so co-related with ahimsā that without preaching them ahimsā cannot be completely practised.

Renunciation essential for an ahimsaka

Relating the story of his former birth Buddha once told his disciples that he in that birth was born as a Purohita's son. The prince of the king was born the same day on which Buddha's birth had taken place. Being of equal age the prince developed friendship with the Purohita's son (Buddha). They ate, slept and played together. The prince, after the father's death, became the king and the Purohita's son became the Pravajita.

One day the king remembered his friend and went out in his search. He found the Pravajita and asked him to accept the post of purohitaship. Pravajita replied that he was not prepared to go even if the kingdom of three worlds was offered to him. Further he added— It is better to be a Pravajita without committing himsā of any creature than to enjoy a kingdom.[1]

This story is an example of the greatest renunciation. Renunciation of such type, is required of a true practiser of ahimsā. Ahimsā, as such means to renounce as much as possible.

A man of renunciation, does not himself become an object of himsā for others, for he has nothing attractive in his possession, that may provoke one to injure him in the way.

A man of renunciation not a victim of himsā

Once, Buddha, in his former birth was born as the priest of a king. The king permitted him to be a pravajita, He on his way, saw a dove taking away a piece of flesh from a shop. Soon, the dove was followed by a number of birds who went on troubling it on all sides, so much that the dove had to give upto the other bird. The birds, henceforth, left the dove and followed the bird with a piece of flesh. The pravajita (Buddha) therefrom concluded that a man of property is a victim of himsā, whereas a man of non-possession (Aparigraha) has no

1. Jātakas edited by V. Fausball, Vol. III, p. 32 (Svāha Jātaka) (Vide p. 201 of the Hindi translation by R. Sāṅkṛtyāyana).

fear from any quarter. He neither commits hiṁsā of others, nor others commit against him.[1]

Thus ahiṁsā is based on renunciation. He, who is attached to nothing, has no opportunity to commit hiṁsā and no unrest and worry shake him.

Theory of Karma

Lord Buddha believed in the law of karma. Whatever a man does, yields some fruit or the other. Good deeds bring forth good deeds and bad deeds bring forth bad fruits. Man, like a reaper must enjoy good fruits of a good deed and bad fruits of a bad deed.[2] Knowing the law of karman, a man desirous to tread the path of righteousness, is to give up evil thoughts, evil speech and evil deed and try to practise compassion and non-injury alone, even though others may dissociate with him. He should not come under the sway of hiṁsā and its supplements. He, who practises ahiṁsā day and night befriends all and has no enmity with anyone.[3]

The Virtue of ahiṁsā is the highest attainment

Not to injure any living being is the highest attainment in this world. Only such a man is in possession of such an achievement who has sacrificed his life for the sake of desirelessness, self-lessness and renunciation. A man of renuciation has nothing that he cannot part with in case of need, is always at the service of the unasked, the lowliest and the lost, is charitable, sincere to the core of his heart, serves as parent to those who require parents' love, behaves with others as he would like others to behave with his own self, is guide to those who require his guidance. A man of such type lives not for his own sake but for the sake of others also, who want some one to listen to their griefs and sorrows, to solve their problems whether great or small. Thus, working day and night for the masses, a man of ahiṁsā evokes respect, faith, trust and affection from mankind. Only the vicious ones of the earth show immoral courage of showing disrespect to such an asset to humanity.

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1. Śī J., p. 100 (Jātakas edited by V. Fausball, Vol. III) 2. J.V.F., Vol. II, Cūlandiya Jātaka (222). 3. S.N.L.F., 208, Vol. I (Hindi Translation by Bhikṣu Jagadīśa Kāśyapa).

Lord Buddha names them 'wastrel', who hurt any living being. 'Hurt naught that lives',[1] is an eternal message of Lord Buddha. 'Do harm to none', is his eternal advice.

Flattery and mockery forms of hiṁsā

Flattery and mockery are forms of hiṁsā. A flatterer is the most insincere man, thinking himself clever. To mock at others means to hurt their sentiments, to undermine their intelligence. A flatterer is the most selfish man to serve his own purpose by praising others, by bluffing them little knowing that by these means, momentary want of his may be satisfied but the viciousness, with which his soul, mind and thought are filled, is difficult to be removed soon and purify and ennoble the mind. Hence Lord Buddha appealed to humanity not to flatter or flout each other and not to wish harm in dudgeon or in hate.[2] He wanted mankind to develop that love for the whole world that a mother has got for her only child and protects it with her own life from any sort of hurt.[3]

An ahimsaka is to develop mother's love for humanity

In the above thought Buddha's conception of ahimsā reaches the highest pitch. when can such a merciful and selfless one harm or hate? Buddha wanted mankind to develop such all embracing love for fellow-beings, love that is pure, deep and selfless. Only such selfless love in all its depth, paves the way for freedom from incessant chains of rebirth and makes a man master of his senses. Such a person shielding life from harm is really a sage.[4] He gives refuge to all inspite of friendship or no friendship.

The virtue of compassion is the characteristic of an ahimsaka

Compassion for the distressed and selfless love towards all, make one an embodiment of ahimsā. Ahimsā becomes part and parcel of such persons.

Fearlessness required by an ahimsaka

A man of ahimsā needs to be fearless. He is to mind only his duty and be indifferent to veneration or contempt, support or opposition, offerings of rebuffs, praise or blame. He is to have enough morel

1. S.N.L.C., 35. 2. Su.Nt., 148. 3. Ibid., 149-50. 4. Ibid., 220.

courage to brave such onslaughts like the ship that bears the onslaught of various thundering waves and far extending whirl pools.[1] Fearlessness is the breath of an ahimsaka. Fear is hiṁsā that makes one afraid of taking right steps for fear of being misunderstood. A man who clings to fear inspite of a will to do the right hesitates to do the same. There is every apprehension that such a person being a himsaka, only on account of fear, when he could have become an ardent follower of ahiṁsā, had he been fearless and unaffected by admiration or condemnation to follow the right path.

However, to be fearless does not mean to be arrogant. Fearlessness is combined with meekness. A fearless man is calm amidst disturbances, does not rage when others rage. He discards, what others clutch, is free from lust, pride, heat and spite. He has no doubt regarding the virtues to which he adheres. His purity and indifference to pleasures make him triumph over the Universe.[2]

The eightfold path

Man's all activities are directed to attain happiness and to destroy sorrow. The noble path for a noble life, is the eightfold path, shown by Lord Buddha. Deliberation on this eightfold path makes one to conclude that each one is independent upon the other. One supplements the other.

1. Sammaditthi (Right outlook)—means to know suffering, the origin of suffering, the cessation of suffering and the path that leads to the cessation of suffering.

He who understands all these four aspects of right outlook lives a life of self-control, self-less love and compassion.

2. Sammasamkappo (Right resolves)—Resolution to renounce the world and not to hurt or harm is to have the right resolves. This is the direct principle to practise the virtue of ahimsā.

3. Sammavāca (Right speech)—means to abstain from lies and slander, reviling and tattle. This principle is the training in ahiṁsā in word.

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1. N.P. R.D.V., p. 370, 15 (377) (S.B.E., Vol. XXXVI, p. 298, 9 (377).
2. Su.Ni., p. 152.

4. Samma kammanto (Right acts)—means to abstain from taking life, from stealing and from lechery. Herein comes the practice of ahiṃsā in deed.

5. Sammajīvo (Right livelihood)—Right livelihood is that livelihood by which a disciple of the Noble one supports himself to the exclusion of the wrong modes of living.

6. Sammavāyāmo (Right endeavour)—is done when an almsman puts forth endeavour and energy, strives and struggles with his heart to stop bad and wrong qualities which have not yet risen, to renounce those which have already arisen, to foster good qualities which have not yet arisen and finally to establish, clarify, multiply, enlarge, develop and perfect those good qualities that are already there.

7. Sammasati (Right mindfulness)—is, when realizing—what the body is, what feelings are, what the heart is and what the mental states are—an almsman remains ardent, alert and mindful in freedom from wants and discontentment attendant on any of these things.

8. Sammasamādhi (Right rapture of concentration)—is when divested of lusts and divested of wrong dispositions, an almsman develops and dwells in the First Ecstasy, with all its zest and satisfaction, a state bred of aloofness and not divorced from observation and reflection. Thereby he develops and dwells in inward serenity, in focussing of heart in the zest and satisfaction of the Second Ecstasy, which is divorced of observation and reflection and is bred of concentration. Therefrom he passes to the third and fourth Ecstasies.[1]

The above mentioned eightfold path makes its follower pure, harmless, honest, self-controlled, compassionate, kind and helpful being. It is gathered from the eightfold path, that Ecstasy is enjoyed by a pure mind that knows no harm to be done to others. In a word, ahiṃsā is the theme of this noble path.

An ahiṃsaka needs to have the right outlook, to understand the pros and cons of life and its problems, world and its pleasures, his duty towards himself and towards others, the cause of sufferings, the origin of sufferings, the means to destroy sufferings. He needs right knowledge.

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1. M.Ni.L.C., Vol. III, 141; Se.S. (Vide Trans. S.B.B., Part V, Vol. II, 141).

Equipped with right knowledge, an ahimsaka must have strong resolution to renounce the unreal. When determined to stick to what is real, an ahimsaka does not have vain desires, that require injury to others. An ahimsaka does not hate those who differ with him, even though they may be wrong, but he hates wrong completely. He has no desire for fame and name that is the 'last infirmity of the noble mind.' He aspires for something noble, real and eternal. His riches consist of virtues like harmlessness, self-control, purity, truth and honesty, indifference to admiration or condemnation. His victory lies not in conquering countries and dominating others, but conquering himself by the practice of restraints—Ahimsā, Satya, Brahmacarya, Asteya and Aparigraha.

An Ahimsaka's attitude

A non-violent man talks even to the wrong-doer in a gentle manner, yet in a firm tone to make him realize his mistakes yet not to hurt his feelings. His talk is reserved, yet frank without any cajole or flout. His efforts are always to master his senses, watch and ward his mind and make circumstances subservient to himself with confidence and self-reliance. He is in search of truth with unsurmountable faith that can even move mountains. A non-violent man is self-possessed and has the presence of mind. He notes every movement of his senses boldly and successfully, definite as he is about the reality of moral values from within.

His honesty makes it easier from him to confess his mistakes and to guard against committing it in future, An ahimsaka is thoughtful about the world and life and is aware of his transitory stay in the world. Life, to him, appears no more than a bubble in the worldly stream, certain to burst at any moment and end there and then. To him, life is an examination to stand the test of selflessness, harmlessness, forbearance, renunciation etc. in the world of their (qualities mentioned here) apposites.

To conquer self is to conquer everything

The world is difficult to be won over by a man who has not won his own self. Himsā, unkindness and harmlessness come into existence because of the existence of the attachment to wrong pleasures. As soon as wrong desires are done away with, man is free from the heat of

temper, his mind is purified, equipped with true knowledge as it is. He is free to help and serve to live the moral values that has brought in other moral values to support and simplify it (ahimsā).

An ahimsaka is fit to serve humanity

A man of ahimsā is fit to serve the humanity and thereby devolop selflessness and find unity in diversity that culminates in the realization of self and that is what is Enlightenment.

APPENDIX—III 'G'

Scope of Ahimsā in Buddhism

Buddhism extends the scope of this precept to the relations between human beings and animals, as an animal is a prāṇin.[1]

APPENDIX—III 'H'

The principle of ahimsā is meant for householders also

The principle of ahimsā is not meant only for monks and anchorites. It is also meant for householders. Lord Buddha was once asked about the common duty (equal dharma) both for householders and anchorites. Buddha replied that the common duty for almsmen as well as householders was not to slay, not to doom to death, not to sanction slaughter and do no violence to anything that lives.[2] Ahimsā is the primary principle without which man becomes no man and comes down to the level of animals devoid of reason and discrimination.

Eight types of men can be himsakas

According to Buddhism, eight types of men kill living beings[3]—

1. A lustful man.
2. A callous man.
3. A stupid man.
4. A proud man.
5. An avaricious man.
6. A needy man.

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1. Vi.Pi., I, 137, I, 97, II, 1-3. 2. S.N.L.C., Verse 396. 3. Mi P., Vol. V, edited by V. Trencker, p. 220 Vide Translation S.B.E., Vol. XXXVI, p. 17.

7. A fool.
8. A king.

Lust for worldly pleasures, is the root of all kinds of follies and blunders that a man commits. Lust for taste is more responsible for meat-eaters to make them stick to meat-eating and any other consideration is secondary thing with them. Innocent animals are slaughtered daily to satisfy the unsatiable taste. A man of callousness has no feeling for others. He cannot feel the pain of others. A slave of desires as he is, he does not mind killing living beings, to fulfil his desires.

A stupid man kills in ignorance, out of fun and enjoyment. He does not know the reality of life. He tries to satisfy his senses at the cost of other's life. He satiates his senses by fair and foul means. He is devoid of compassion and mercifulness.

A proud man kills living beings out of pride. Nothing appears him superior to his own precious life and ideas. He does not mind sacrifice of innumerable living beings to keep up the show of the world. An avaricious man cannot do without harming others. Ahiṁsā requires as little wants as possible, whereas greed multiplies wants.

A needy man feels himself coerced by circumstances to take the life to maintain his family and himself.

A foolish man cannot differentiate between killing and non-killing. Ignorance and lack of wisdom do not prick him when he is bent upon satisfying his longings by killing and harming others.

Self-control essential for an ahiṁsaka

So a follower of ahiṁsā needs to overcome his lust for palate, forms colours, touch and sound. Food must be taken only to maintain oneself to carry out the duty and to walk on the path of righteousness. A strenuous Bhikṣu should take whatever kind of food he gets with the sole object of keeping himself alive like that old male jackal who eats whatever he gets,[1] and eats of it as much as he requires. Food thus is not to be taken for pleasure and in abundance.

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1. Mi.P., p. 387 edited by R. D. Vadekar, p. 387, translation from S.B.E., Vol. XXXVI, p. 330.

A man of ahiṁsā is a man of righteousness. A righteous man has to be deaf and dumb to all delights of form, sound, taste, smell and touch. He should not make them the objects of his thought and should pay no special attention to them [1]

An ahiṁsaka needs to have balanced mind

A balanced mind is an essential quality for a practiser of ahiṃsā. Just as earth remains the same in all attitudes of man whether he scatters camphor, jasmine or sandal-wood on it or whether it is sullied by pus, blood and urine, similarly a man of ahiṁsā should be patient and unmoved at support or negligence, honour or dishonour, blame or praise that he gets from the world. Prompt in doing his duty, he should respond to honour and dishonour with patience and balanced mind.[2]

An ahiṁsaka requires no material ornaments

What need has a man of ahiṁsā to wear finery that loses all beauty and lustre before the beauty of righteousness? The sweet savour of righteousness sets, round a man of ahiṁsā and defeats all other ornaments. He who is ignorant of the beauty of purity and ahiṁsā, requires the help of material ornaments which may beautify his unreal and ugly bones, flesh and skin, the resort to all kinds of dirt.

Appeal by Buddhism

Buddhism appeals to mankind to follow the example of a cārvāka bird who does no harm to any living thing and be earnest in the effort to lay aside the cudgel and sword and be full of modesty, compassion and kindness to all creatures that have life.[3] A man of ahiṁsā should get satisfied with whatever he gets like that cārvāka bird who feeds on water plants and is satisfied therein not getting reduced in strength or beauty. Similarly when a man finds satisfaction with whatever he gets, he attains wisdom emancipation, power of meditation, consciousness of emancipation and goodness.[4] Man as such is not disturbed by others' wrath and replies with love, calmness and coolness. Absence of the tendency of killing, destroying and oppressing others makes a man a repository of un-

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1. Mi.P., p. 361, 387 (Translation S.B.E., Vol. XXXVI, p. 282). 2. Ibid., p. 375 (Translation S.B.E., Vol. XXXVI, p. 307). 3. Ibid. edited by R.D. Vadekar, p. 375 (Translation S.B.E., Vol. XXXVI, p. 341). 4. Ibid.

disturbed peace, joy and bliss, to attain which ignorant people cling to the worldly pleasures. They little know that they are moving far from joy and bliss and instead make themselves victims of a ceaseless chain of rebirth, restlessness of mind and what not?

Suicide not a part of Ahimsā

Suicide is prohibited in the Buddhist philosophy of Ahimsā. He who commits suicide or commends such an act or provokes others to do so, is a pārājika (one who has commited a grave transgresion of the rules for Bhiksus) and unworthy to stay with Buddhist monks.[1] The life which we have no right to create, cannot be done away by us, Life is dear to every one, only they, who having whiled away their days in the vicious enjoyments are encircled by incessant miseries and commit suicide out of desperation. To get rid of the world, a man thinks of committing suicide and plays the part of a coward.

The principle of ahimsā deters one from committing suicide, learn from the mistakes committed in the past, admit them, correct them and take resort to the eightfold path, shown by the Enlightened one who went through untold penances, renunciation and difficulties to discover the noble truth.

A Buddhist Ahimsaka has regard for the minutest insects

Even the minutest insects did not escape from the notice of the Lord Buddha. He ordered the mendicants to choose such a place for the construction of their house, where himsā of living beings is not committed.[2]

APPENDIX—III. I

Ahimsā is the theme of Buddhism

Ahimsā is the theme of the Buddhist Philosophy which teaches its follower to be ever earnest in effort, to keep his mind ever anointed with love in the world, where anger and hatred are rife and which is swayed by quarrels and disputes, strifes and enmities, like that mongoose who covers his body with an antidote while attacking a snake.[3]

1 Vi P, Vol III, p. 71 (Hindi Trans by R. S., p. 9) 2 Ibid, Vol III, p 121 (Hindi Trans. by R S., p 11). 3. Mi.P. by R. D. Vadekar, p 387, Trans. by S B E, Vol XXXVI, p. 329.6.

APPENDIX—IV

Buddhism and Sacrifice

Lord Buddha was totally against sacrifices performed by Brāhmaṇas Once a king saw sixteen dreadful dreams and consulted Brāhmaṇas. who suggested to sacrifice animals and birds to avoid the evil, prophesied by the dreams. On the insistence of the queen, the king went to Buddha and related to him the dream and the means suggested by the Brāhmaṇas, to detain the evil. Buddha replied—To undo the effect of dreams, sacrifice is not the remedy. It will on the contrary only double the evil effect.''[1]

Corrupt Brāhmaṇas started sacrifice

Sactifice was started by the corrupt Brāhmaṇas. They became demoralized and coveted the riches and the kine. They suggested kings to offer sacrifices, who being won over by them offered sacrifices of horses etc.[2] On account of sacrificing innocent kine, which formerly were respected for being abundantly useful and health giving, diseases which of yore were only three, rose to ninety-eight.[3]

Right perished because of the sacrifice of kine

Consequently right perished, discord split up between the farmer and the serf, the wives looked down upon men.[4] Once Buddha was in Śrāvasti. At that time a great sacrifice was arranged to be held for the king Pāsendi.

Animal sacrifices do not bring a rich result

Five hundred bulls, Five hundred bullocks & as many heifers, goats and rams were led to the pillar to be sacrificed. Slaves, menials and craftman hectored about by blows and by fear, made the preparation with tearful faces. A number of almsmen saw the preparation for the sacrifice and related the matter to the exalted one. The Lord said—' Sacrifice of the horse, the man and the beast do not bring a rich result. The sages do not attend a rite where diverse goats, sheep, and kine are slain. But sages attend to such sacrifices where no goats, sheep, and kine are slain. Such rites entail great results.[5]

1. Ma.J., 77. 2. Su.Nī. by chalmers, p. 73-75. 3. Ibid 4 Ibid
5. S.N.K.S. 9. (S.B.B. (Kindred sayings part I, p. 102).

APPENDIX—V 'A'

Meat-eating and Buddhism

In the early texts of Buddhism, it is found that Lord Buddha and his disciples used to eat meat, but on the condition that they had not seen, not heard or had no suspicion that meat was prepared for them.[1]

Once when the Lord was staying at Rājagrha in the mango grove of Jīvaka Komārbhacca, who said to the Lord, 'Sir, it is said that people slay animals intentionally for the recluse Gautama, who knowingly eats meat meant for him and deliberately provided for him. Are people accurately quoting Lord's words and not misrepresenting him ?

The Lord said—'Those who talk like that are wrongfully misrepresenting me, in defiance of the fact.' I forbid, meat-eating in three cases—

Buddha forbade meat-eating in three cases

1. If there is the evidence either of your eyes, or
2. Of your ears, or
3. If there are grounds of suspicion.

If a householder invites an almsman to a meal and serves an excellent meal, the almsman has got no hand in the selection of the meal, he eats his food with indifference with full knowledge that it (food) affords no refuge, at such a time, an almsman's thoughts are not set on hurting himself, or others, or both. That almsman eats food to which no blame attaches.

To slay intentionally for a seeker of truth begets demerit for a person

According to Lord Buddha, a person who intentionally takes life for the seeker of truth is storing up much demerit for himself in five respects—

1. He orders a certain creature to be fetched.
2. While being fetched, this living creature experiences pain of mind and body.

1. MaN. edited by V. Trencker Vol. I, p. 369 (S.B.E. further dialogues of Buddha, Part IV, Vol. I, p. 264, LV Jīvakānda).

3. (Paying no attention to its pain) He orders it (a creature) to be killed.
4. In being killed that living creature expresses pain of mind and body.
5. Finally in that he offends the seeker of truth by offering him what is improper to eat.[1]

Killing, maiming and deceit are worse than meat-eating

According to Buddhism, it is not the meat but it is killing, maiming, stripes, bonds, theft, fraud and deceit which may be termed as carrion.[2] The lust to kill and hurt, the evil occupation of fierce hunters, the rage to slay and callousness, these are carrion and not meat.[2]

APPENDIX—V 'B'

Edible meat according to Buddha

Fat of the bear, the fish, the alligator, the swine and the ass received at right time, mixed with oil at the right time, is edible for the sick. Raw flesh and blood are permitted for the sick in diseases not human. Likewise meat broth is permitted for the sick.[3]

APPENDIX—V 'C'

Inedible flesh according to Buddhism

The flesh of the man, the elephant, the horse, the dog, the serpent the lion and the hyena is inedible according to Buddhism.[4]

APPENDIX—VI 'A'

Community Ahiṁsā in Jainism

The 'Uvāsagadasāo' keeps before us the examples of the persons, who without renouncing the world and taking the monastic vows followed the principle of ahiṁsā as ordinary members of the society. Ānanda,

1. MaN., LV, Jīvaka Sutta, Further Dialogues of Buddha, Part IV, Vol. I, p. 264. 2. Ag.S. of Su N. 3. Vi.P., Vols I–VI, 10.2, Vi, 14.7; Vinaya texts, Vol. XVII, Part II, Vi. 2.1, VI. 10.2, VI. 14.7. 4. Vi.P., Vol. I, The Mahāvagga, p. 218 (Edited by Herman Oldenberg).

a householder in the presence of the Lord Mahāvīra, gave up all gross violence to living beings.

Ānanda, a householder refrained from violence

He determined not to commit violence, not cause to commit it, either in thought, word or deed as long as he lived. He did not give up himsā only, but also gave up gross falsehood He was satisfied with his own wife and limited his desires of holding property in the form of land, gold, carts, boats, fruits, clothes, ornaments, perfumes, food etc. As advised by Mahāvīra, Ānanda avoided the five prominent offences against the vow of abstention from gross ill-usage to the living i. e. tying them, beating them with a stick, piercing any of their limbs, overloading them, starving them in food and drink.[1] Ānanda also gave up five offences against the vow of abstention from gross falsehood i. e. false accusation made under the influence of passion, false accusation made under the cover of secrecy, betrayel of the confidences of one's wife, communication of false information and falsification of documents. He avoided the five offences against the vow of abstention from gross stealing, i. e. receipt of stolen property, employment of thieves, smuggling into a forbidden country, use of false weights and measures and dealing with adulterated goods. He avoided the five offences against the vow of contentment with one's own wife i. e. visiting a kept woman, visiting a respectable woman, amorous dalliance with other women, arranging marriages for strangers and excessive indulgence in sensual pleasures. He also avoided the five offences against the vow of limiting one's desires i. e exceeding one's limits, regarding the possession of landed property, exceeding one's limits regarding the possession of wrought and unwrought gold, exceeding one's limit regarding the possession of money and grain and exceeding one's limit regarding the possession of metal utensils.[2]

Ānanda also avoided the five offences against the vow of quarters i. e. exceeding one's limit in the upward direction, exceeding one's limit in the downward direction, exceeding one's limit in the level direction, enlargement of one's area of living and failure of memory.[3]

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1. Uvāsagadasāo, edited by N. A. Gore Padamam Ānandajhayanam, 13-43, Chap. I. 2. Ibid., Chap. I, 45-53. 3. Ibid.

Ānanda avoided living beings as his food

He avoided using living beings as his food. He avoided fifteen ways of making a living i. e. dealing in charcoals, dealing in plants, occupation with carts, occupation with fares, occupation of breaking ground, traffic in ivory, traffic in lac, traffic in juices, traffic in poisons, occupation of crushing with machinery, occupation of castration (of animals), kindling of bush fires, draining of lakes, rivers and tanks and bringing up women for immoral purposes. He also avoided the offences against the vow of inward peace i. e. ill-behaviour in thought, word and deed.[1]

APPENDIX—VI 'B'

Aśoka was inspired by Buddha

As an embodiment of ahimsā, Lord Buddha inspired the Emperor Aśoka, who being disgusted with the disastrous consequences of Kaliṅga war, found himself miserable after he had conquered Kaliṅga. The battle of Kaliṅga proved a turning point in his life and horrors of war made him an embodiment and a propagator of ahimsā. He changed into a true social and religious reformer. He ordered not to kill any living being in his domain.

The number of birds and animals for slaying for food was reduced by Aśoka

He allowed the slaughter of two birds and one animal only i. e. two peacocks and one deer, whereas previously hundred thousands of animals were being killed daily. Even one deer was not killed regularly and in future he hoped not to kill that at all.[2]

Aśoka's practice of ahiṁsā in connection with animals

Aśoka announced the following animals as inviolable—parrots, starlings, cocks, ruddy geese, nandīmukha, gelāta, bats, queen ants, terrapins, boneless fish, vedaveyaka, gaṅgāpupuṭaka, skate, fish, tortoise, squirrel, śrīmara, bulls, iguana, rhinoceros, white doves, domestic doves and all the quadrupeds that were neither useful nor edible. Those she—goats, ewes and sows that were either with young or in milk were inviolable

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1. Uvā., Chapter I, 45-53. 2. G.R.E., No. I (From inscriptions of Aśoka, Vol I by F. Hultzch).

and those of their young ones that were less than six months' old. Cocks were allowed to be caponed [1] Husks containing living creatures were not to be burnt. Forests were not to be burnt either uselessly or in order to destroy living beings. Living animals were not to be fed on living animals.[2]

Violence of fishes or their sale prohibited on particular days

Aśoka prohibited the consumption of fishes or their sale on three caturmāsīs, on the tiṣya full moon, during three days—the fourteenth, fifteenth, the first and invariably on every fast day. During these days, no other classes of animals which used to be in the Elephant park or in the preserves of fishermen were allowed to be killed. Bulls were not allowed to be castrated on the eighth of every fortnight, on the fourteenth, on tisya, on punarvasu, on three caturmāsīs and on festivals. Besides, he-goat, rams, boars and whatever other animals were castrated otherwise were not castrated on the above-mentioned days and occasions. Horses and bullocks were not allowed to be branded on tiṣya, punarvasu, on the caturmāsīs and during the fortnight of every caturmāsī.[3]

Thus, on particular days, the community on the whole did not kill animals. People in the mighty reign of Aśoka used to be trained and inspired to be nonviolent, compassionate and therefore pious.

Positive ahiṁsā and the community

Aśoka also practised positive ahiṁsā and trained his countrymen in the same. He appointed Yuktas, Rājakas and Prādeśikas to make a complete tour every five years for instructing masses in morality and in every other business. The instruction was to obey parents, be liberal to acquaintances, friends, relatives, Brāhmaṇas and Śramaṇas. The practice of these virtues was meritorious. Abstention from killing and moderation in possession and in expenditure[4] were also regarded as meritorious acts.

Aśoka took tours of morality

Aśoka's predecessors went on tours of hunting but Aśoka took the tours of morality visiting Brāhmaṇas and Śramaṇas and making gifts to them, visiting the aged and supporting them with gold, visiting people of the country, instructing them and questioning them about morality

1. Fifth Delhi Topra Pillar Edict. 2. Ibid. 3. Ibid. 4. Third G R.E.

as suitable for occasions.[1] Aśoka's morality included proper courtesy to servants and kindness to animals.[2]

In the time of Aśoka, none was imprisoned without reason. Judicial officers were ordered not to order undeserved fettering or harsh treatment[3] for his people. Aśoka got inscribed on a pillar that a man should not ruin himself by fierceness, cruelty, anger, pride and envy.[4]

Ahimsā in Aśoka made him a true democrat

The principle of ahimsā made Aśoka a true democrat and his age, an age of true democracy. He vested the rājakas with the power of bestowing rewards or punishment in order to make them confident, fearless and impartial. Aśoka ordered in case of those prisoners who had to be condemned to death a respite of three days so that their relatives persuaded those rājakas to grant their (prisoners) life or in the least they would bestow gifts or would undergo fasts in order to attain happiness in the other world, for it promoted various moral practices i.e. self-control and distribution of gifts.[5] Aśoka ordered release of prisoners twenty five times.[6]

Cattle also were looked after

Not only men but cattle also were looked after in the age of Aśoka. Banyan trees were planted on the roadside so that they might afford shade to people and cattle. Numerous drinking places were arranged for cattle and men.[7]

Ahimsā and morality go together

Morality was promoted in two ways—

1. By practising moral restraints.
2. By means of conversions.[8]

Moral restraints include non-killing of animals.

The virtue of ahimsā changed Aśoka into a saint

Ahimsā in this way became the mighty instrument in the age of Aśoka who became saint inspite of being a king and a politician. The

1. G.R.E, No. 8. 2. Ibid. 3. Separate Dhauli Inscription No. 1. 4. Third D.T.P.E. 5. Fourth D.T.P.E. (f.). 6. Fifth D.T.P.E. 7. Ibid. 8. Fourth D.T.P.E.

Buddhistic conception of Ahiṁsā and compassion took the form of a community religion in the time of Aśoka. Organizations were arranged to spiritualize the world and what was that spirituality ? It was not a kitchen religion. It was not touch-me-not spirituality. It was a sincere and an earnest effort to practise compassion, gentleness, forgiveness, non-injury and selflessness. All these individually and also put together aim at not injuring others but at treating them with kindness. That is what ahiṁsā means. The communities in the age of Aśoka were inspired to walk on the path of ahiṁsā. The influence of that age enchanted the Indian people for many centuries to come and we see its effect working in the present era as well.

APPENDIX—VII

Mendicants and Ahiṁsā in Jainism

So far as mendicants are concerned in Jainism, they are not to kill crawling animals or such as live above or below and feed on their flesh and blood. They are neither to rub the wound nor stir from their position, even though these animals destroy the body.[1]

No doubt a man should have regard even for one-sensed life, but when the insects or the like cling to the limbs of one's body, one can remove them slowly without injuring their life that will not be hiṁsā. Man should be prepared to sacrifice himself at any time but he is not to trouble and torture himself unnecessarily.

1. Ac.S., I, 7.9, 10.

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